



# CHRISTIAN RELIGION:

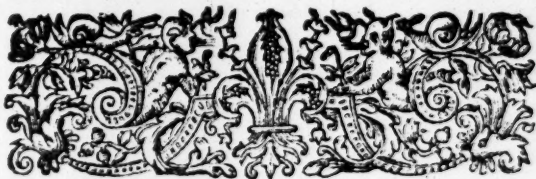
SVBSTANTIALLY, METHO-  
dicall<sup>is</sup> <sup>is</sup> linic, and profitable  
Treatised.



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# CHRISTIAN RELI- GION, SVBSTANTIALLY, methodicallie, plainlie, and profi- table treated.

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Exodus Chap. 3. vers. 13. 14. 15.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob, hath sent me vnto you: this is my Name for euer, and this is my memorie vnto all ages.

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What learne you out of the 13. verse?

In the thirteenth verse in the question of Moses two things are to be obserued: One, that we be carefull to be instructed in all things concerning our calling, thereby to be able to answer all doubts that may be moued.

Secondly, that asking any thing concerning God, as of his name or nature, we must aske it of himselfe:

2. Cor. 5. 10.  
Hof. 12. 10.

who because now he speaketh not but by his Ministers, Interpreters of the Scriptures, wee must haue our recourse vnto them.

*What learne you out of the 14. verse?*

He sheweth what is his proper name, saying: *I am, &c.*

*I am that I am*, or (as the Hebrew soundeth) I will be that I will be; sauing that the Hebrewes vse the future time for the present, as that which noteth a continuance.

*What is meant by these words?*

Hereby is set forth the manner of the Being and Essence of God, farre otherwise then the proper names of men; which declare either nothing of their nature and being, or else not the whole and full thereof.

*Is there nothing of God to bee knowne besides his name?*

Nothing as touching his Being, falling vnder our weake and shallow capacitie.

*What names of God in the Scripture are deriued from these words?*

Two: the name *iehouah*, and the name *Iah*: both which being drawne from this description of God, doe set forth the manner of his Essence and Being.

*Is there nothing that hath a being but God?*

Nothing in comparison, and therefore the Prophet saith that all nations before him are nothing, yea to him lesse then nothing; and if men be nothing for whom the world was made, how much more are all other creatures in heauen and earth nothing before him, and to him lesse then nothing?

*Can you from hence define what God is?*

He

Esay 40. 17.

He must haue the Art and Logick of God himself, that must giue a perfect definition of God; but hee may in such sort be described as he may be discerned from all false gods and all creatures whatsoever.

*What is that description?*

God is a spirit, which hath his being of himselfe.

*What meane you by that addition, of himselfe?*

It hath a secret opposition to all creatures, which haue a Being, but not of themselves: whereas God alone is he, in whom we liue, and moue and haue our being: which proueth that he alone hath his Being of himselfe.

*Acts 17.28.*



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PSAL. 145. 1, 2, 3, 4, 5, 6, 7, 8, 9. &c. to the end.

1 O my God and King, I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 Great is the Lord, and most worthie to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes unto generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie and thy wonderfull workes.

6 And they shall speake of the power of thy fearefull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, & his mercies are ouer all his workes.

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**W**hat doe you meane by this word thy Name?

In that the name of God is distinguished from God himself in this verse, the Prophet thereby setteth forth the things whereby God doth manifest

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himself, amongst which the chiefe and principall are his properties.

*What are the properties of God?*

They are essentiall faculties of God according to the diuers manner of his working, which are vncommunicable with the creatures, notwithstanding that there are some shadows and glimpses of them in men and Angels.

*How may they be considered?*

Either in themselves as they are essentiall, or in their works or effects which are all perfect.

*What are the principall properties in God?*

*Iob. 4. 21.*

Simplesnes and infinitenes, and those which are not only vncommunicable themselves, but which make all other properties of God incommunicable.

*What is simplesnes in God?*

*Exod. 33. 19. 20.*

It is an essentiall propertie in God, whereby every thing that is in God is God himselfe. Therefore vncompounded, without parts, inuisible, impassible, all essence: whereof it is not only called holy, but holinesse; not only iust, but iustice, &c.

*What learne you thereby?*

Consort vnto the faithfull, for strength of their weake faith: whilest they consider that the mercie and clemencie of God is in all perfection and without change vnto them: as also terror vnto the wicked, whilest they consider his wrath and seueritie against them to be in most full measure; the one and the other being God himselfe.

*What doe you say of his infinitenes?*

It is either in quantitie and greatnes, or in time and eternitie.

*What is his infinitenes in quantitie and greatnes?*

It



It is an essentiall propertie in God whereby hee containeth all things, and is contained of nothing that either is or may be imagined.

*Psal. 119.7.  
Iob 11.7.  
Esa. 66.1.  
1. King. 8.17.  
Esa. 40.12.*

*What learne you from hence?*

That considering the infinite greatnesse of God, wee should be put in minde that nothing which is vile and base should bee offered vnto God; in the worship of him.

*What is his infinitenes in time or eternitie?*

It is an essentiall propertie in God, whereby he is the first and the last.

*Ruel. 1.8.11.  
Esa. 44.6.  
Psal. 90.2.  
1. Tim. 1.17.*

*What learne you hereby?*

Wee are strengthened hereby not only in the immortalitie of our soule, but also in the immortalitie of our bodies after the resurrection; considering that by his eueralstingnes he giueth continuall being, to such of his creatures as he is pleased to giue a continuall continuance vnto.

*What is the life of God?*

It is an essentiall propertie of God whereby he liueth of himselfe, whereof he is said only immortal: 1. Tim. 6.16.

*Psal. 36.9.  
Iohn 5.26.  
1. Tim. 6.16.*

*What is the knowledge of God?*

It is an essentiall propertie of God, whereby hee knoweth himselfe, and of, and by himselfe, all which is, and which is not.

*Is not the knowledge or foreknowledge of God the cause why they are done?*

No: but his will.

*What is the will of God?*

It is an essentiall propertie of God, whereby of himselfe most freely he approueth or disapproueth whatsoeuer he knoweth.

*Psal. 139.11.  
Heb. 4.13.  
Ioh. 21.17.  
1. Tim. 6.16.*

*What*

*What learne you hereby?*

First, that nothing commeth to passe by meere hap or chance, but as God in his eternall knowledge and iust will hath decreed before should come to passe.

Secondly, that whatsoeuer commeth to passe, though we know not the causes thereof, and that it be contrarie to our willes, yet wee should beare it patiently, and therein submit our willes to the good will and pleasure of God.

*What is the power of God?*

It is an essentiall proprietie in God whereby he is able to doe all things.

*What instructions doe you draw from the power of God?*

First, that we should not despaire of the things that God doth promise, either in respect of our owne weaknesse, or in respect of the apparent weaknesse of the things, that God hath sanctified for our good.

Secondly, it serueth both for a spurre to doe well, considering that God is able to saue: and a bridle to restraine from euill, seeing he hath power to destroy.

*What is Gods goodnesse? vers. 7.*

It is an essentiall proprietie in God whereby he is infinitely good, in, and of himselfe.

*Is nothing then good but God?*

Nothing of it self; howbeit by him, and from him doe come good things, which haue not their goodnesse of themselves.

*What learne you hereof?*

That whatsoeuer he doth is good, yea it is perfectly good whatsoeuer men iudge of it: yea that by this goodnesse of his hee vseth all things well: and that  
seeing

*Iob 42.3.**Luke 1.37.**Marke 10.18.**James 1.17.**Gen. 1.*

seeing God is good to vs, wee ought to be good one towards another.

*What is his iustice?*

It is an essentiall propertie in God, whereby he is infinitely iust in himselfe and of himselfe.

*What is the rule of this iustice?*

His will: for because he willet it, therefore it is iust, not because it is iust therefore hee willet it: and these things may be applied to other the properties of God?

*Ephes. 1. 11.*

*Psal. 114. 3.*

*Matth. 20. 15.*

*What is the graciousnes of God? vers. 8.*

It is an essentiall propertie, whereby he is of himselfe most gracious and amiable.

*Is he only gracious?*

Only, in and of himself: for that whatsoeuer is gracious and amiable it is from him.

*What learne you from this?*

That we ought to loue and reuerence God aboue all. For seeing gracious and amiable men doe winne loue and reuerence from others, in whose eyes they appeare gracious and amiable: who is able more to winne this at our hands then God, who is the fountaine of all graciousnes and amiablenes?

*What is his loue?*

It is an essentiall propertie in God, whereby he loveth himselfe aboue all, and others for himselfe.

*What learne you from hence?*

That we should loue him dearly, and other things for him.

*Seeing his mercie followeth of his loue, what is his mercie?*

It is an essentiall propertie in God, whereby he is meere ready of himselfe to helpe.

*Why adde you this word [meerely?]*

To put a difference betweene the mercie of God, and that mercie that is in men: for their mercie is not without some passion, compassion, or fellow-feeling of the miserie of others; but the mercie of God is most perfect and effectual, ready to help at all needs.

*What is his holinesse? vers. 21.*

Holinesse is an essentiall propertie in God, as he is full of truth, iustice, mercie, &c. and is a generall attribute of God in respect of all the speciall proprieties of his nature. For this holinesse hee most iustly loveth, liketh, and preferreth himselfe aboue all.

*What learne you from hence?*

First, that as euery one commeth neerer vnto him in holinesse, so they are best liked and loued of him; and consequently it should breed a loue in our hearts, of holinesse and hatred of the contrary.

Secondly, that this ought to kill in vs all euill thoughts and opinions which can rise of God in our heart, seeing that in him that is holinesse it selfe, there can be no iniquitie.

*What properties of God arise from all these before spoken of?*

Perfection and Happinesse.

*What is perfection?*

Perfection is an essentiall propertie in God, whereby whatsoeuer is in God is perfect.

*What learne you from hence?*

That hee is to seeke his owne glorie, and not the glorie of any, in all that hee willeth or willeth not, doth, or leaueth vndone.

*What gather you thereof?*

They are confuted, that thinke God is moued to will

*Gen. 17. 1.  
Psal. 50. 12.*

*Eccl. 16. 2.*

*Rom. 11. 35. 36.*

will or nill things in respect of the creatures: as men that seeing a miserable man are moued to pitie; whereas God of himselfe and in himselfe, is moued to saue or reiect, to receiue some, and to cast away others.

*It is to be remembered of reprobation, not of condemnation.*

*What else?*

That all which he doth is perfect, howsoever hee deale with vs.

*Hitherto of the perfection of God: what of his felicitie?*

It is the proprietie of God whereby hee hath all fulnes of delight and contentment in himselfe.

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1. IOH. 5. vers. 7.

*7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.*

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**T**HE vnitie of the essentiall properties of God and his essence being already spoken of, what remaineth to be spoken of touching him?

The Trinitie of the persons, subsisting in the vnitie of the Godhead.

*What is a person in Trinitie?*

It is a distinct subsistence hauing the whole God-head in it. *Ioh. 11. 21. & 14. 16.*

*How is it distinguished?*

Into the Father, and of the Father.

*Ioh. 14. 9.*

*What is the Father?*

*Colos. 2. 3. 9.*

He is the first person in the Trinitie, who hath by communication of his essence eternally begotten his only beloued sonne of himselfe. *Ioh. 20. 17.*

*How is it shewed that he begat him of himselfe?*

In that he is called the brightness of his glorie, and *Heb. 1. 4.*

the ingrauen forme of his person. And in that this generation being from eternitie, there was no creature of whom he might beget him.

*Hitherto of the Father : what is of the Father?*

The { Sonne.  
Holy Ghost.

*What is the Sonne?*

The second person in Trinitie, from all eternitie begotten of the Father by communication of his Essence, who is also called the Word.

*Why is the Sonne and second person called the Word?*

Because he is so often spoken of and promised in the Scriptures, and is in a manner the whole Subiect of the Scriptures : though other reasons also might be given hereof.

*What is the manner of his eternall generation?*

*Psal. 139. 14.*

It is not revealed touching the manner, and therefore our ignorance herein is better then all their curiositie, that haue enterprised arrogantly the search hereof For seeing our owne generation and frame in our mothers wombe is aboute our capacitie, it is no maruell if the mysterie hereof cannot be comprehended.

*What is the holy Ghost?*

He is the third person in Trinitie, which by communication of essence proceedeth eternally from the Father and from the Sonne.

*Why is the third person called the holie Spirit more then the Father and the Sonne, which are spirits as well as he, and infinitely holy as he?*

Because he is spired and as it were breathed both from the Father and the Sonne, that is to say, proceedeth from them both.

*Why*



*Why is he called holy rather then the Father and the Sonne?*

Because he sanctifieth the children of God.

*Why? doth not the Father and the Sonne sanctifie also?*

Yes verily: but they doe it by him, and because he doth immediatly sanctifie, therefore he hath the title of holy.

*What is the manner of the proceeding of the holie Ghost from the Father and the Sonne?*

The answer hereunto is as vnto the question of the manner of the generation of the Sonne, namely, that it is not to bee searched because it is not reuealed. For if the winde, which is but a creature, be so hard to know, that a man knoweth not from whence it cometh and whither it goeth; it is no maruell if the proceeding of the holy Ghost be vnsearchable.

*What testimonies are there of the ioynt prooffe of the Godhead of these three persons?*

Out of the old Testament, where the Father is said by his Word to haue made the worlds, the holie Ghost working and maintaining them, and as it were sitting vpon them as the hen doth the egges she will hatch: also where the Angels in respect of the three persons doe crie thrice, Holy, holy, holy. Further, in that it is said, *Behold my elect vpon whom I haue put my spirit.* Also where the Father with the Word and his Spirit make a couenant.

*What are the testimonies out of the new Testament?*

As all other doctrines, so this is there more cleere, as when the Father from heauen witnesseth of the Sonne, the holy Ghost appearing in the likenes of a Doue. As that wee are baptised into the name of

*Gen. 1. 12.*

*Isay 6. 3. & 42. 1.*

*Agge 2. 5.*

*Matth. 3. 18.*

*Matth. 28. 19.*



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Ioh. 14. 16.

the Father, the Son and the holy Ghost. Also where the Father and Son promise to send the holic Ghost, and this testimonie we haue in hand.

*Having shewed the ioynt proofes of their Godhead, let vs also heare the proofes of euery one of them apart. What therefore are the proofes that the Father is God?*

Of all the three the Godhead of his person hath been least called in question, and therefore few reasons and testimonies will serue.

*What are those?*

Reas.

<sup>a</sup> Maith. 6. 9.<sup>c</sup> 11. 25. 27.<sup>b</sup> Maith. 5. 45.<sup>c</sup> Rom. 1. 7.<sup>d</sup> Ioh. 17. 3.

That we are <sup>a</sup> bidden to pray to him, that he reuealeth the mysteries, <sup>b</sup> suffereth his sunne to shine, &c. Testimonies: <sup>c</sup> Grace and peace from God the Father: <sup>d</sup> This is life euerlasting to know thee to be the only God, &c.

*What proofes are there to proue that the Son is God?*

Esay. 25. 9.

Zach. 2. 10. 11.

Prov. 8. 22.

Ioh. 1. 1.

Heb. 1. 10.

Acts 2. 4.

Gen. 1. 2.

Esay. 61. 1.

Acts 10. 38.

1. Cor. 12. 4. 5.

Deut. 6. 4.

Mark. 12. 32.

1. Cor. 8. 4. 5. 6.

That he is called *Iehouah*, that the essentiall properties, the works and actions of God are giuen to him.

*How proue you that the holy Ghost is God?*

For that the name, properties, and actions of God are giuen to him, as to the Father and the Sonne.

*How are these being three said to be but one?*

They are one in being, and essence: but three persons in subsistence.

*If three persons among men be propounded, whereof euery one is a man; can it be said that these three are but one man?*

Ioh. 14. 16. &amp;

15. 26. &amp; 10. 1.

No: but wee must not measure Gods matters by the measure of reason, much lesse this, which of all others is a mysterie of mysteries.

*What learne you of that the Scriptures, 1. Ioh. 5. saith they are three? &c.*

We learne, that the word Trinitie, although it be not expressely set downe in the word, yet hath it certaine ground from thence.

*What learne you of that they are said to be three witnesses?*

The singular fruit that is in the Trinitie of persons, in one vniue of the Godhead: whereby great assurance is brought vnto vs of all things that God speaketh in promise or threat; seeing it is all confirmed by three witnesses, against whom no exception lieth.

*What doe they witnesse?*

That God hath giuen eternall life vnto vs, and that this life is in that his Sonne.

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PSAL. 99. vers. 1, 2, 3, 4.

1 *The Lord reigneth, let the people tremble: he sitteth betwene the Cherubims, let the earth be moued.*

2 *The Lord is great in Zion, & he is high aboue all the people.*

3 *They shall praise thy great and fearefull Name (for it is holie)*

4 *And the Kings power that loneth indgement: for thou hast prepared equite: thou hast executed indgement and iustice in Iacob.*

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**H**aving spoken of the first part of diuinitie, which is of the nature of God; it followeth that wee speake of his kingdome, which is the second.

*What learne you from these words, the Lord reigneth?*

That God alone hath and exerciseth soueraigne and absolute empire ouer all, and that he admitteth no fellow gouernour with him.

*What is the kingdome of God?*

It

*Esay 9.7.**Da 7. 3. 37.**Esay 40. 13.**Rom. 11. 34.**35. 36. Eph. 1. 11**Esay 44. 24. &**45. 7. 48. 11.**Eph. 1. 12. 14.**Psal. 97. 5.**Psal. 45. 7.**& 97. 1.**Psal. 2.*

It is an eternall kingdome appointed and ruled by the counsell of his owne will.

*Wherewith doth he raigne and rule?*

Principally by his owne powerfull spirit, which none can resist.

*What end doth hee propound vnto himselfe in his kingdome?*

His owne glorie.

*What is that, about which his kingdome is occupied?*

All things visible and inuisible.

*When shall it end?*

Neuer: either in this world or in the world to come.

*What manner of kingdome is it?*

A righteous kingdome.

*What instruction gather you of this that God reigneth?*

First, that all nations and sorts of men tremble, for that hee alone is able to saue and to destroy. For if men tremble vnder the regiment and kingly rule of men, how much more ought wee to tremble vnder the powerfull kingdome of God, which hath more power ouer them, then they haue ouer their subiects?

*This trembling doth it stand only in feare?*

No: but in reuerence also, that that which wee comprehend not in this kingdome with our reason, we reuerence and adore.

*What learne you thereby?*

That we subiect our selues to his kingdom erected amongst vs, that wee presume to know nothing, but that he teacheth vs, to will nothing but what he bid-  
deth

death vs ; to loue, hate, feare, and affect nothing but as he requireth.

*What other fruits are there of his kingdome ?*

That hee ought to bee magnified, because hee is great, and fearefull, and yet holie and holinesse it selfe : vers. 3.

*What comfort learne you from that God reigneth ?*

First, that when wee are wronged and oppressed by tyrannie of men, wee may haue our recourse to the iust and righteous iudgement of God, which is the righteous Iudge of the world. *Ecclesiast. 5. 7.*

Secondly, that although all the world rore and fret, yet wee should not feare, because the Lord is greater. *Psal. 93. 10. 11. 97. 1.*

*What learne you of that the Prophet saith, he is high, and higher then they ?*

That which him selfe teacheth, vers. 5. that we extoll him with praises. *Psal. 145. 12.*

*What are the parts of his kingdome ?*

Two : { 1. His decree. ————— } vers. 4.  
          { 2. The execution of his decree. }

*What is Gods Decree ?*

It is an action of his most perfect will, which maketh the thing he decreeth perfectly good.

*Seeing his Decree is defined by his will, what must we consider therein ?*

Wee must not subiect it to our shallow and base capacitie, to measure it by our reason, considering that the will of God, from whence the decree cometh, is vnsearchable.

*What gather you from that fourth verse ?*

C

That



*All: 27. 20 21.  
22. 23. 24. 25.  
26. 27. 31. 32.  
34. 44.*

That hee hath not only decreed the things themselves, but also their circumstances of place or time: so that they shall not come in any other place or time then he hath ordained: and then and there they shall come to passe necessarily.

*What is the principall decree of God in the things he hath ordained for his glorie?*

That which is of the good or euill of men or Angels, which is called predestination.

*What is predestination?*

It is the decree of God touching the euerlasting state of men and Angels.

*What are the parts of predestination?*

Two: { Election, and  
Reprobation.

*What is Gods election of them?*

It is his predestination of certaine men and Angels to euerlasting life, to the praise of his glorious grace.

*What is Reprobation?*

It is his predestination of certaine men and Angels to destruction, to the praise of his glorious iustice: Rom. 9. 22.

*What is the cause why these are chosen and refused, and not these?*

The meere will and pleasure of God.

GEN. Chap. I. vers. 1, 2, 3, 4, &c. to the 13.

- 1 *In the beginning God created the heauen and the earth.*
- 2 *And the earth was without forme and voide, and darkenes was upon the deepe, and the Spirit of God moued upon the waters.*
- 3 *Then God saide, Let there bee light, and there was light.*
- 4 *And*



4 And God saw the light that it was good, and God separated the light from the darknesse.

**H**itherto of the decree of God. What is the execution of it?

It is an action of God working all things effectually according to his decree.

*What are the parts of the execution?*

Two: { Creation and  
Gouernment.

*What is Creation?*

It is the execution of the decree, of nothing, making all things very good.

*Where is this taught?*

In sundrie places of the Scripture, but especiallie in *Genesis*, 1. and 2. chap.

*What are the generall things considered in all this creation?*

First, the Creator of these, which is God the Father, the Sonne, and the holy Ghost.

Secondly, his omnipotencie, that he made all by his word, that is, by his only will, who calleth things that are not as though they were.

Thirdly, that he made not all at once and in a moment, but in six daies and six nights.

*Why did hee worke them in six daies, which could haue perfected all in a moment?*

First, because hee would teach vs the better to vnderstand their workmanship, euen as a man which will teach a childe in the frame of a letter, will first teach him one line of the letter, and not the whole letter together. Secondly, that wee might also by his example finish our worke in six daies.

*How many sorts of creatures are there?*

Two: { Visible.  
          { Invisible.

*What are the things invisible?*

The Angels, and Soules of men.

*Why is not mention made of the creation of the Angels more expressly, especially being creatures in glorie passing all others?*

They are not expressly mentioned, because Moses setteth forth the things that are visible. But that they were in one of the fixe daies created, it is most euident, Psal. 103. 20. &c. Psal. 148. 2. 5. Col. 1. 16.

*What are the visible things?*

Two: The rude masse or matter of the world made the first night, wherein all things were confounded and mingled one in another. And secondly, the beautifull frame thereof, which hee made the rest of the six daies and nights.

*What are the parts of that rude masse?*

Heauen and earth, as it were the center and circumference: for as the Arch-builders first shadow out in a plot the building they intend, and as the Painters draw certaine grosse lineaments of that picture which they will after set forth, and fill vp with orient colours: so the Lord our God in this stately building and cunning painting of the frame of the world, hath before the most beautifull frame set out as it were a shadow and a common draught thereof.

*Why is the rude masse called heauen and earth?*

By a trope of the matter whereof all the bodilie creatures were made; it seemeth that the rudenes was in the earth only, containing the water and the drie land, because the Prophet saith that the earth

was

was voide and without shape. It is true that *Moses* giueth this to the earth, rather then to the masse of the heauens, because the confusion and rudenesse was greater there then in the masse of the heauens, because the water and drie land being mingled together, there was no forme or figure of them.

*Whereof was the rude masse of heauens and earth made?*

Of nothing : as appeareth both by the word of creation which *Moses* vseth, signifying the making of a thing of nothing: and that hee made this in the beginning, that is, when before there was not any thing but God the Creator, and before which there was no measure of time by man or Angels.

*It being without forme and voide, how was it kept?*

By the holy Ghost, which (as a bird sitting ouer her egges) kept and preserued it.

*What were the things which were made of this rude masse?*

The beautifull frame and fashion of this world, with the furniture thereof.

*What doe you consider in the frame and fashion of the world?*

Two things: the elements which are the most simple substances, by the vneuen mixture whereof all bodies are compounded; and the bodies themselves that are compounded of them.

*What doe you generally obserue in all them?*

First, that they are all said to be good; which stoppeth all the mouthes of those that speake against the.

*How did he make all things good, when we see there be diuers kinds of Serpents, and noisome or hurtfull beasts?*

That they are hurt: all it cometh not by the nature of their creation, in regard whereof they at the first should only haue seruic<sup>e</sup> for the good of man.

*What other things doe you obserue generally?*

Secondly, that their names are giuen them. Thirdly, that their vses and ends are noted.

*What is the first of the elements?*

*A probable opinion.*

The fire: for when it is said, he set light in heauen, (which is a qualitie of the fire) it is to be vnderstood of fire also which hath that qualitie.

*What note you hereof?*

*2 Cor. 4. 6.*

The wonderfull worke of God, not only making something of nothing, but bringing light out of darknesse, which is contrarie.

*What is the second element?*

The aire betweene the cloudes and the earth, distinguishing betweene water and water, and giueth breath of life to all things that breathe.

*What is the third element?*

The waters seuered from the masse called the earth, the seas, the floods, the springs, the lakes, &c.

*What is the fourth element?*

The earth, called the drie land, which remaineth, all other being sent of God to their proper places.

*Hitherto of the simple bodies called the foure elements: now followeth to speake of the mixt and compounded bodies made of the foure elements unequally mingled together.*

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GEN. I. vers. 14. to the 25.

14 And God said, let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes and for seasons, and for dayes and yeeres, &c.

*What*

**W***hat is generall in the creation of the compound bodies?*

First, that prouision is made for his inhabitants of the earth ere they be made, as grasse for the beasts, and light for all liuing and mouing creatures, and all for man.

*What learne you from hence?*

Not to be carking for the things of this life: nor to surfet with the cares thereof, seeing God prouided for the necessitie and comfort of the beasts ere hee would bring them into the world.

*What is generall in all the earthly creatures?*

That God proceedeth from the things that be more imperfect to those that are perfecter, vntill hee come to the perfectest, as from the trees, corne, herbs, &c. which haue but one life, that is, whereby they increase and are vegetatiue, vnto the beasts which haue both an increasing, and feeling or sensitiue life, as fishes, fowles, beasts, &c. and from them to man, which hath besides both them a reasonable soule.

*What learne you from thence?*

That wee should therein follow the example of the Lord to goe from good to better, vntill we come to be perfect.

*What else is generall?*

To haue power and vertue giuen them to bring forth the like vnto themselues for the continuance of their kinde, is generally giuen to all those that are expressed in the creation here, albeit there be creatures, as stones and minerals, that bring not forth the like. And this blessing of multiplication is principall in the things that haue the life of sense, beside the  
life

life of increase. And therefore the Lord is brought in to speake to them in the second person : which he did not to the grosse corne and trees, Gen. 1. 22.

*What learne you from hence ?*

That the chiefe and speciall cause of the continuance of euery kinde of creatures to the worlds end, is this will & word of God : without the which, they, or fundrie of them, would haue perished ere this, by so many meanes as are to consume them.

*What is the first creation of the compound bodies ?*

God hauing caused the waters to retire into their vessels the third night, in the third day, which followed that night, hee clad the earth with grasse for the vse of beasts only, corne and trees for the vse of man.

*Seeing that the growth of these is from the influence of the heauenly bodies, how commeth it to passe that he first maketh the grasse, corne, and trees, ere hee made the heauenly bodies of the Sunne, Moone, and Starres ?*

To correct our error, which tie the increase of these so to the influence of the heauenly bodies, euen to the worshipping of them, therein forgetting the Lord, who hereby sheweth, that all hangeth vpon him, and not on them : for as much as he made them when the heauenly bodies were not.

*What else ?*

That the fruitfulness of the earth standeth not so much in the labour of the husbandman, as in the power which God hath giuen to the earth to bring forth fruite.

*What was made the fourth day ?*

Lights: all which, although they be great in themselves,



selues, to the end they might giue light to, the darke earth, that is, farre removed from them : yet are they

distinguished into  $\left\{ \begin{array}{l} \text{great,} \\ \text{small,} \end{array} \right\} \left\{ \begin{array}{l} \text{Sunne,} \\ \text{Moone,} \\ \text{the Stars,} \end{array} \right\}$  which are as it

were certeine vessels wherein the Lord did gather the light, which before was scattered in the whole bodie of the heauens.

*Why doth Moses call the Sunne and Moone the greatest lights, when there are Starres that exceed the Moone by many degrees?*

Because they are greatest first in their vse and vertue that they exercise vpon the terrestriall bodies. Secondly, for that they seeme so to vs: it being the purpose of the holy Ghost by *Moses* to applie himselfe to the capacitie of the vnlearned,

*What is the vse of them?*

First, to distinguish the times, Spring, Summer, Autumne, and Winter, from whence their work and naturall effect vpon the earthly creatures is gathered: also to distinguish the night from the day, the day from the moneth, the moneth from the yeere: last of all, to giue light to the inhabitants of the earth.

*Haue they not operation also in the extraordinarie euents of singular things and persons for their good and euill estate?*

No verely, there is no such vse taught of them in the Scriptures.

*What was the worke of the fifth day and night?*

To create the  $\left\{ \begin{array}{l} \text{Fishes} \\ \text{and} \\ \text{Birds.} \end{array} \right\}$

*What were the fishes made of?*



Of all foure elements, but more (as seemeth) of the waters then other liuing things.

*What were the birds made of?*

*Gen. 1. 19.*

Of all foure elements, yet haue more of the earth, and therefore that they are so light, and that their delight is in the aire, it is so much the more marvellous.

*What is the worke of the sixth night and day?*

*Probable.*

In the night thereof he made the beasts of y<sup>e</sup> earth, { going, } tame, or home-beasts.  
{ wilde, or field-beasts.  
} creeping.

GEN. chap. I. vers. 26, 27. and chap. 2. vers. 7.

26 Furthermore God saide, Let vs make man in our image according to our likenesse, and let them rule over the fish of the sea, and over the fowle of the heauen and over the beasts, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 Thus God created the man in his image: in the image of God created he him: he created them male and female.

**W**hat was made the sixth day?

Man in both sexes, that is, both man and woman.

*Why was he made last of all?*

First, because hee is the end of all vnreasonable creatures, and therefore that hee might glorifie God for all. Secondly, for that hee would haue him first prouided for, ere hee brought him into the world; and if he had care of him before he was, how much more now he is?

*What note you thereof?*

That man hath not to boast of his antiquitie, all the

the creatures being made before him, euen to the vilest worme.

*What is to be obserued in his creation?*

That here, for the excellencie of the worke, God is brought in as it were deliberating with himselfe, the Father with the Sonne and the holy Ghost, and they with him; for where the other creatures were made suddenly, man was (as we shall see) not so, but with some space of time. Hitherto also belongeth that the holy Ghost standeth longer vpon his creation then vpon the rest.

*What learne you from thence?*

That we should marke so much the more the wisdom and power of God in the creation of him.

*Wherein doth his excellencie stand?*

In the perfection of his nature indued with excellent gifts, which is called the image of God.

*Wherein doth that image consist?*

In that which is inward, and that which is outward.

*Wherein standeth that part of the image of God that is inward?*

First, in knowledge of all duties either concerning God, his neighbour, or himselfe; vnto which knowledge may be referred wisdom, to vse knowledge, to discern whē, where, and how euery thing should be done; conscience to accuse or excuse, as his doings should be good or euill: memorie to retaine; prouidence to foresee what is good, to doe it, what is euill to auoid it. Reason to discusse of the lawfulness or vnlawfulness of euery particular action of a mans owne selfe. Hitherto referre the knowledge of the natures of the creatures, whereby hee was able to

name them according to their nature.

Secondly, in holinesse of minde and will : whereof it is that God saith, *Be ye holy as I am holy.*

Thirdly, in iustice, or vprightnes of desires and affections.

*So much of the inward gifts, what is the outward image of God?*

That God set such a grace and maiestie in the person, especially in the face of man, as all the creatures could not looke vpon without feare and trembling: as appeareth when they all came before man to receiue their names. From all which both inward and outward, riseth the dominion that God gaue him ouer all the creatures, of which dominion the authoritie to name them was a signe.

GEN. chap. 2. vers. 18, 19, 20, &c.

18 *Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe mee to for him.*

19 *So the Lord God formed of the earth euery beast of the field, and euery fowle of the heauen, and brought them vnto the man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.*

20 *The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to euery beast of the field: but for Adam found he not an helpe mee to for him.*

**H**Auing heard before of Gods counsell and deliberation touching the making of man in that excellencie, as we haue heard, let vs now consider of the execution of that counsell. And therefore I aske you, when was man made?

The sixth day, howsoeuer the storie of his creation more at large, is placed after the Lords rest in the seuenth day.

*what*

*What parts doth he consist of?*

Of two parts: of a body and of a soule.

*Whereof was his body made?*

Of the very dust of the earth: in which respect the worke of God in making him is set forth by a similitude of the Potter, which of the clay maketh his pots.

*What learne you from hence?*

That seeing it pleased God to make mans bodie more principally of the basest element, that thereby hee would giue man to vnderstand of being lowly and humble in his own sight, according as the Scripture it selfe directeth vs to this instruction.

*What else learne you?*

The absolute authoritie that God hath ouer man, as the Potter hath ouer his pots, and much more.

*How was the soule made?*

His soule was made a spirituall substance, which God breathed into that frame of the earth to giue it a life, and such a life as had the excellencie before spoken of.

*Why doth he call it the breath of God?*

Because he made it immediately, not of any of the elements, as he did all other creatures: that being a thing free from composition it might be immortal, and free from the corruption, decay and death that all other earthlie creatures are subiect vnto. And therefore as it had life in it selfe when it was ioyned to the body, so it retaineth life when it is separated from the body.

*How doth God say it is not good for man to be alone, did he make any thing that was not good?*

God forbid: for by good is not meant that which is set against sinne or vice: but in saying, it is not good that man should be alone, he meaneth that it is not so conuenient and comfortable.

*What learne you from hence?*

*1. Cor. 7. 1.*

First, how foully the Papists haue been deceaued, that vpon the words of the Apostle, *It is not good for man to touch a woman*, haue gathered that marriage is little better then whoredom: considering that as heere, so thereby good is meant only that which is conuenient and commodious.

Secondly, that man is naturally desirous of the societie of man: and therefore that Monkeries, Nunneries, and Hermitages, are vnnatural, and consequently vngodly.

*What is meant by these words*, as before him: *vers. 18.*

- That she should be like vnto him, and of the same forme for the perfection of nature, and gifts inward and outward.

*What is the end why she was made?*

To be a helpe vnto man.

*Wherfore?*

{ this life,	by continuall societie:
	1. Pet. 3. 7.
	for generation: Gen. 1. vers. 28.

In the things of the life to come: 1. Pet. 3. 7. And now a fourth vse is added: To be a remedie against sin, which was not from the beginning: 1. Cor. 7. 2.

*What*

*What reason is brought to prooue that God was to make a woman, the helpe vnto man?*

Either hee must haue a helpe or companion from some of these creatures that are already made, or els wee must make him a helper and companion: But amongst all the creatures, there is none fit, therefore I must create one.

*The first proposition being euident: how is it prooued that there is none fit among all the creatures?*

By Gods own testimonie, and Adams experience, who hauing giuen names to all the creatures truly, and according to their natures: yet found none fit for his company: Gen. 2. 20.

*What learne you from thence, that the Lord would haue Adam see whosher there were a helper amongst the other creatures which he knew well to be unfit?*

To teach vs, that ere wee enter into mariage, wee shuld haue feeling of our own infirmitie, & need of a wife: whereby that benefit may become more sweet, and we more thankfull vnto God: which if it be true in a man, it ought to bee much more in a woman, which is weaker and more insufficient then he.

*What else?*

That it is a peruerse thing to loue any creature so well as mankind; against those men that make more of their horses and hounds then of their wiues; and against those womē which make more of a monkey, or of a parat, or of a spaniell, then of their husbands.

*What note you of that, that when Adam was asleepe his wife was made?*

That the Lord is the giuer of the wife without our care: And that besides our prayers to God for one,



one, the care is to be laid vpon the Lord, and vpon our parents, which are to vs as God was to Adam.

*VVhy did the Lord make the woman of the man?*

To note the neere coniunction that should be between them.

*VVherefore doth God bring the woman?*

To note that how fit soeuer a woman be: yet she should not be receiued to wife vntill God gaue her, and when he giueth her by the ordinance hee hath appointed, that then he should receiue her.

*VVhat learne you of that, that Adam gaue her the name?*

Her subiection to man.

*VVhereof dependeth this, that a man shall leaue father and mother and cleaue to his wife?*

Of this, that she was flesh of his flesh, and bone of his bone, and that God did giue her vnto man, and he accepted her.

ROM. chap. 11. vers. 36.

*The creation (being the former part of the execution of Gods decree) being ended: what is the other?*

Gouernment.

*Rehearse the Scripture, Rom. 11. 36.*

36 For of him, and through him, and for him are all things: to him be glorie for ever. Amen.

*How may Governments be defined from this place?*

It is the execution of Gods eternall decree of all creatures which he gouerneth, with all that belongeth vnto them, directly to their proper ends.

*It seemeth a thing unworthie of Gods great and infinite maiestie, so deale and haue a hand in small matters,*

*matters, as for a King to looke to the small matters of his household.*

Nothing at all: for not one sparrow (whereof two are sold for a farthing) falleth without the prouidence of our heauenly father, not so much as a haire of our head: no (it may be truly said) not the bristle of a swine falleth, without the prouidence of God: nekher is it a disgrace to the Sunne that it shineth in the fouleest places.

*How is that to be vnderstood then that the Apostle saith, 1. Cor. 9. 9. Hath God care for oxen?*

It is spoken onely by way of comparison, hauing regard to the great care hee hath of men: for in respect hee commanded that they should not muzzle the mouth of the ox that did tread out the corne, by the care he hath of oxen, he would shew that his care is much more for men, especially for the Ministers of his Gospell.

*But it seemeth God hath no government in things that come by casualtie.*

Yes verely, euen of things most subiect to chance: for the lots are cast into the bosome, yet the issue of Prov. 16. 33. them and their euenis hang vpon God.

*What is the vse of this doctrine?*

First, to breed thankfulness to God in all things that come vnto vs according to our desire, not to sacrifice to our owne nets, or to stay our mindes in the instruments thereof, without looking vp: and this vic the Apostle expressly noteth when hee saith, Hab. 12. *to him be glorie, &c.* Secondly, to cause humilitie vnder the hand of God when they come otherwise. Thirdly, to work patience, as in the seruants of God it hath: 1. Cor. 13. 12. *it is the Lords, yet him doe what pleaseth him.*

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Zach. 4. 10.

Prou. 15. 3.

Ier. 23. 23.

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*It is the Lord, let him doe what pleaseth him.*

*But it seemeth that the inequalitye holden in the gouernment of men, should proue that all things are not gouerned by the Lord, for the worst are richest oftentimes, and the best poore.*

His gouernment in all things whatsoeuer is good: for he is no lesse good in his gouernment then in his creation.

*If God did guide all things wee should haue no Serpents and other noisome and hurtfull things; no warre, no sicknes.*

*Amos 3.*

They are instruments and meanes of the execution of Gods iustice and vengeance vpon men that offend against him: in which respect the Prophet saith, *There is no euill in the citie which the Lord hath not done.*

*How commeth it then to passe if these be instruments of vengeance for sin, that they fall vpon the good, and rather vpon them then vpon the wicked?*

*1. Thess. 1.*

The most godly hauing the remnant of sinne that dwelleth in their mortall bodies, deserue euerlasting condemnation: and therefore in this life are subiect to any of the plagues of God: As for that they are sharplier handled oftentimes then the wicked, it is to make triall of their patience, and to make shew of the graces he hath bestowed vpon them, which hee will haue knowne; and that it may bee assured that there is a iudgement of the world to come, wherein euery one shall receiue according to his doing.

*What is the end or effect of this gouernment in all things whatsoeuer?*

*Ecclesiast. 3. 11.  
14.*

The one is, that we should feare God: farre otherwise then the wicked conclude, which vpon that that it is taught, that *all things come to passe by the prouidence*  
of

of God, according to that he hath decreed, would conclude, that then a man may giue himselfe libertie to doe any thing, considering that it must needs be executed that God hath decreed.

The other, that which the Apostle noteth in this text, that God therefore in all things euen in the sins of men, is to bee glorified, for the good things he draweth forth from their euill.

*Having spoken of the duties God required of man, and whereunto he had inabled him in his creation, it followeth to speake of the fall, which is the transgression therof:*

*What place of Scripture is that wherein this is most commodiously handled?*

The third chapter of *Genesis*, where the first transgression is set forth, which was also the originall of all other transgressions.

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GEN. Chap. 3. vers. 1. and so to the end.

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**W***hat is the summe of that Chapter?*

The fall of the reasonable creatures, especially of mankind, and the wretched estate he threw himselfe and all his posteritie into.

*How consider you of the fall of the reasonable creatures?*

First in the fall of certaine Angels, then of Man.

*How is the fall of the Angels considered out of this place?*

In that he that vsed the Serpent for an instrument to deceiue man, was a created spirit; and consequently an Angell, and a fallen Angell, without which hee would neuer haue attempted to deceiue man.



*What doe you consider in the fall?*

The causes of the fall, and the fall it selfe.

*Which be the causes?*

They are either from things without man, or from man himselfe.

*Which are those that are without?*

Either principal, as the Diuell; or instrumentall, as the Serpent, in and by whom the Diuell spake.

*What obserue you in the principall?*

Iohn 8.44.

First, the cause of his attempt, that was his hatred to mankinde, and his enuie of his happie estate, in which respect our Sauour saith he was a murtherer from the beginning.

*What gather you from thence?*

That Satan is most busie to assaile them in whom the image of God in knowledge and holinesse doth appeare: not labouring much about those which either lie in ignorance, or haue no conscience of walking according to knowledge: as those that are his alreadie.

*What note you secondly?*

The instrument hee vseth thereunto, the Serpent, which was wisest of all the beasts of the earth.

*Why did he vse the Serpent rather then any other?*

Because it of all other was the subtillest and fittest to creepe into the garden vnseene of Adam, (who was to keepe the beasts out of it) and to remaine there without being espied of him, and creepe out againe when he had done his feate.

*If there were craft before the fall; then it seemeth there was sinne?*

Craft in beasts is not sin, although the word here vsed signifieth a nimblenes and slienesse to turne and winde

winde it selfe any way, in which respect it seemeth the Diuell chose this beast.

*What learne you from thence?*

That the Diuell to worke his mischief is exceedingly cunning to make his choice of his instruments, according to the kinde of euill hee will solite vnto.

*Matth. 7. 15.*

*2. Cor. 11. 13. 14.*

*1. Tim. 2. 14.*

*But we doe not see that he commeth any more in the bodie of Serpents.*

Hee may; and in the bodie of any other beast which the Lord will permit him to come in: howbeit our case in this is more dangerous then Adams: as he vseth commonly for instruments men like vnto vs, and familiar, which hee could not doe before the fall.

*Ephes. 6. 13.*

*Reuel. 2. 10.*

*What note you thirdly in the Diuell?*

The person or subiect hee assaileth, the woman, which is the weaker vessell: which is his continuall practise, where the hedge is low, there to goe ouer.

*Luke 8. 30.*

*Mark 2. 16.*

*Matth. 9. 11.*

*2. Tim. 3. 6.*

*What fourthly?*

The time he setteth vpon her, namely, immediately, or not long after the placing of them in that happy estate: which teacheth how malicious the Wicked one is, who if hee could let, would not suffer vs to enioy any comfort either of this life, or of that to come, so much as one poore day.

*What else note you of the time?*

That he came vnto her when she was some space remoued from her husband, which should haue helped her against his wiles.

*What learne you from thence?*

How the absence of wiues from their husbands, that should be a strength vnto them, is dangerous:

especially that we absent not our selues from the meanes of our spirituall strength, the hearing of the word, the receauing of the sacraments and prayer.

*Let vs now come to the Diuels speech, which is the cause of sinne : What is it ?*

Is it euen so that God hath said ye shall not eate of all the fruite of the garden ?

*What note you from hence ?*

First, that it is likelie there had been some communication before between the diuell and the woman, that Satan had asked why they did not eate of the forbidden fruit, seeing it was so goodly and pleasant to behold, and that the woman had answered that they were forbidden : whereupon he inferreth this that *Moses* setteth downe.

*What learne you from thence ?*

That it is dangerous to talke with the diuell, so much as to bid him to depart, if the Lord to try vs should suffer him to tempt vs visibly, as he did *Eue* : vnlesse we haue a speciall calling of God thereunto : First, because he is too subtil for vs, being simple in regard of him. Secondly, because he is so desperately malicious, that he will giue place to no good thing we can alledge to make him leaue off his malicious purpose.

*What shall we then doe ?*

We must turne our selues vnto God, and desire him to command him away, at whose only commandement he must depart.

*What els learne you from hence ?*

First, the wicked spirits malicious and subtil suggestion, in that passing by the great bountifullnes of the Lord, in the grant of the free vse of al the fruits of  
the

the garden, he seeks to quarrell with the Lords liberalitie.

Secondly, to take heed, lest for want of some one thing which God withholdeth from vs, which we gladly would haue; we be not vnthankful to the Lord for his great liberalitie, and enter further into a mislike of him for that one want, then into the loue and liking of him for many his benefits we enioy: especially, it being for our good that he withholdeth it, and being not good which we desire.

*What haue you learned out of the answer of Eve?*

That she began to slip at the first: for notwithstanding that so far as she answered truly, that God had forbidden them to eate of the fruit of that tree, and telleth also the punishment truly that would follow thereof; yet that she saith they were forbidden to touch it, it is more then the Lord did make mention of: And seemeth thereby to insinuate some rigor of the Lord, forbidding euen the touch of the fruite.

*Wherein els is she to be blamed?*

In the deliuey of the punishment of the eating of the forbidden fruite; for that where the Lord had most certainly pronounced, that they should die if they ate of the fruite; shee speaketh doubtfullie of it, as if they should not certainlie die.

*What learn you from hence?*

That albeit men are oft perswaded they sinne, yet that they are not perswaded of the iustice of God against it, whereby the dore is opened to sinne, which is to make God an idoll in spoiling him of his Iustice: as if he were so al mercy, as he had forgotten to be iust, when he is as well iustice as mercy, as infinite in the one as in the other: which correcteth sharply

sharply the sinnes of such as he will saue.

*What obserue you in the replie of the Serpent?*

First, his craft in applying himselfe to the woman, whom he seeing to be in doubt of the punishment, contents himselfe with it, and abstaineth from a precise deniall, whither hee would willingly draw her: because hee esteemed that the woman would not come so farre, and that in a flat denial he should haue been bewraied; which notwithstanding in the latter end of this sentence hee doth by implication flatlie denie.

*What learne you from thence?*

That the Diuell proceedeth by degrees, and will not at the first moue to the grossest: as in Idolatrie first to be present: after to kneele only with the knee, keeping his conscience to himselfe: lastly, to the greatest worship. In whoredome, first to looke, then to dallie, &c. and therefore that we resist the euill in the beginning.

*What else note you out of this replie?*

*Or Calumniator  
and so.*

That he is a Cauiller, whereof hee hath his name Diuell, and an interpreter of all things to the worst: and that it is no maruell though hee depraue the actions of good men, seeing hee dealeth so with God, surmising that God had forbidden to eate of the fruite, lest they should know as much as he.

*What more?*

That knowing how desirous the nature of man, and especially they of best spirits, is of knowledge, he surmiseth vnto them a great increase thereof. Whereas we ought to remember that which *Moses* saith, that the secrets of the Lord are to himselfe: and that the things he hath reuealed are to vs and to our children.

*Deut. 29. 29.*

*Having*

*Having heard of the outward causes of the fall: what are the causes that rise from our parents themselves?*

They are either outward things of the bodie, or the inward affections of the minde moued by them.

*What are the outward things of the bodie?*

They are the abuse of the tongue and of the eares, whereof hath been spoken: or of the eyes, and of the taste, which are here mentioned. For in that it is said, *it was delectable to looke on*, the eyes are made an instrument of this sinne; and in that it was said, *it was good to eate*, the taste is made to be an instrument of it.

*How could Eua tell it was good to eate, which neuer had tasted it?*

She knew it by the beautifull colour, it was so: for if we be able, in this darknesse we are fallen into, to discern commonly by the sight of the fruit, whether it be good; and especially the Simplists in Physick by the colour only of the herbe, to tell whether it be hot or cold, sweete or sower; how much more were *Adam* and *Eue*, who had the perfection of the knowledge of those things more then euer *Salomon* himselfe?

*What learne you from these outward instruments of the bodie?*

That which the Apostle warneth, that we beware *Rom. 6.* that wee make not the parts of our bodies weapons of iniquitie: for if without a circumspect vse of them they were instruments of euill before there was any corruption, or inclination to sinne; how much more dangerous will they be now after the corruption, vnlesse they be well looked vnto?

*What more particularly learne you out of them?*



James 3.

Of the tongue, that as it is a singular blessing of God, whereby man excelleth all the creatures vpon the earth: so the abuse of it is most dangerous, because it setteth on fire the whole course of nature, and it is set on fire of hell.

*What of outward senses?*

That they are as it were windowes, whereby sinne entred into the heart when there was no sinne; and therefore will much more now, the heart being corrupted.

*What learne you from thence?*

Job 31.1.

Matth. 5.

First, that we must shut them against all euill and vnlawfull vse of their obiects, and open them to the vse of good things, and make a couenant with them, as Job did with his eyes, by a strong and painfull resistance of the euill that commeth by the abuse of them: as it were cut them off and throw them away, as our Sauour giueth counsell.

Secondly, that as the senses are more noble, as the hearing and sight called the senses of learning; so there should be a stronger watch set vpon them, those being the senses that Adam and Eua were especially deceiued by.

*What obserue you of that it is said, She saw that it was desireable for knowledge?*

That was only her error, which she hauing begun to sip of by communication with the Diuell, did after drink a full draught of, by beholding of the beautie of the fruite, and receiuing the delicate taste thereof: And withall, how we can heape reasons true and false to moue vs to follow our pleasure.

*What learne you from thence?*

That the heart inclining to error, doth draw the senses

senses to an vnlawful vse of them : and that the abuse of the senses doth strengthen the heart in error.

*What gather you hereof ?*

That before the heart was corrupted, there was no abuse of these outward senses; but that being corrupt, the abuse of them doth set the heart deeper in error.

*What was the effect of all these outward and inward meanes ?*

The eating of the forbidden fruite, which was the sinne that brought the fall.

*What obserue you in that she gaue it (also) to Adam to eat ?*

The holy Ghost thereby (by a special word of amplification) doth aggrauate the sinne against her.

*What learne you from thence ?*

First, the nature of sinners to draw others to the condemnation they are in : as Satan *Enab*, and *Enab* her husband, euen those that are neereſt them, whose good we should procure.

Secondly, that wee should take heed of that the Apostle warneth vs, not to communicate vnto other mens sinnes; as if wee had not enow of our owne to answer for: which especially belongeth vnto those in Charge.

Thirdly, how dangerous an instrument is an euill and deceiued wife; which the Lord commandeth men should beware to make choice of: and if the man which is strong, much more the woman.

*What learne you of that Adam eat forthwith ?*

First, that which hath been before noted, that the Diuel by one of vs tempteth more dangerously then in his owne person: so that Satan knew he could not

haue deceiued *Adam* by himselfe, as by *Euah*. Secondly, for that in excesse of loue he yeelded; it teacheth husbands to loue their wiues, but it must be in the Lord, as the wiues must doe their husbands.

*Hitherto of the former part of this chapter, touching the sinne of Adam: Now let vs come to the other, of the things that follow the sinne.*

It followeth, that their eyes were opened, and that they saw themselues naked.

*Why? were they not naked before; and hauing the eye sharper, then after the fall, must they not needs see they were naked?*

It is true: howbeit their nakednes before the fall was comely, yea more comely then the comeliest apparell we can put on, being clad with the robe of innocencie from the top of the head to the sole of the foote: wherefore (by nakednes) hee meaneth a shamefull nakednes both of soule and body, as the Scripture speaketh elsewhere.

*Reuel. 3.*

*What gather you from thence?*

That the lothsomnes of sinne is hidden from our eyes, vntill it be committed, and then it flusheth in the faces of our consciences, and appeareth in it proper colours.

*Was that well done that they sewed figge-tree leaues to hide their nakednes?*

In some respect; for as much as they sought not a remedie for the nakednes inward, it was not well: but that they were ashamed to behold their owne nakednes of the bodie, it was well: for in this corrupt and sinfull estate there is left this honestie and shamefastnes, that neither we can abide to looke on our own nakednes and shamefull parts, much lesse vpon

upon the shamefull parts of others, although it be of those that are neereſt ioyned vnto vs.

*What gather you from thence?*

First, that those that can delight in the beholding either of their owne nakednes, or the nakednes of any other, haue lost euen that honestie, that the sinfull nature of man naturally retaineth.

Secondly, that such as for custome sake haue couered their nakednes with clothes, doe notwithstanding with filthie words, as it were, lay themselues naked, are yet more wretched, and deeplier poysoned with the poyson of the vncleane spirit, and haue drunke more deeply of his cup.

*Seeing our nakednes commeth by sin, and is a fruit thereof, it may seeme. that little infants haue no sin, because they are not ashamed.*

So indeed doe the Pelagian Heretikes reason: but they consider not, that the want of that feeling is, for the want of the vse of reason, and because they doe not discern betweene being naked and clothed.

*What followeth?*

That at the noise of the Lord in a winde, they fled from the presence of God, and hid themselues where the trees were most thick.

*What learne you from thence?*

First, that the guilt of an euill conscience striketh horror into a man. And therefore it is said, that terrors terrifie him round about and cast him downe, following him at the heeles, and leaue him not till they haue brought him before the terrible King: thereof it is that the feast of a good conscience is so greatly extolled, as to be a *continall feast.*

*Rom. 5.*

10 Secondly, the fruite of the sinne comming from the feare, which is to flie from God as from an enemy. Whereof it is that the Apostle affirmeth, that hauing peace of conscience we haue accesse and approach vnto God.

*Psal. 139. 7. 8. 9.  
10. 11. 12. 13.*

Thirdly, their blindnes, which esteemed that the shadow or thicknes of trees, would hide them from the face of God : whereas if we goe vp into heaven, he is there ; if into the deepe, there he is also: he being not so hidden in the trees, but that a man might finde him out.

*VVhat followeth?*

That God asketh *where bee is*, which knew well where he was.

*Esa. 65. 1.*

*VVhat learne you from thence?*

*Luke 15.*

First, that we would neuer leaue running from god, vntil we come to the depth of hell, if God did not seeke vs and follow vs to fetch vs as the good shepheard the lost sheepe. Secondly, that the meanes of calling vs home, is by the word of his mouth.

*What followeth?*

That *Adam* being asked, assigneth for causes, things which were not the causes : as namely, *the voice of the Lord, his feare, and his nakednes* : which were not; considering, that he had heard the voice of God and was naked when he fled not; dissembling that which his heart knew to be the true caule of his sinne.

*What learne you from thence?*

*Iob. 31. 33.*

That it is the property of a man vnregenerate to hide and cloake sin, and therefore that the more we hide & cloake our sinnes when we are dealt with for them, the more we approue our selues the children of

of the old man the cursed *Adam*.

*What followeth?*

The Lord asketh how it should come, that he felt his nakednes as a punishment, and whether he had eaten of the forbidden fruit.

*What note you from thence?*

That before that our finnes be knowen in such sort, as the deniall of them is in vaine and without colour, we will not confesse our finnes.

*What learne you out of Adams second answer unto God?*

That the man vnregenerate dealt with for his finnes, goeth from euill to worse; for his sinne that he hid before, now he cannot hide it, he excuseth, and for excusing it accuseth the Lord: as those doe which when they heare of the doctrine of predestination and prouidence, thereupon would make God a partie in their finnes.

*What learne you further?*

That howsoeuer *Adam* alleaged it for an excuse, because he did it by perswasion of another, yet God holdeth him guilty: yea dealeth with him as with the principall, because his gifts were greater then his wiues.

*What learne you from the answer of Eue, to the Lords question; why she did so?*

The same which before, that the vnregenerate man doth goe about to excuse the sinne he cannot denie; for she casteth her sinne vpon the serpent, and said that which was true, but kept backe the confession of her concupiscence, without the which the serpent could not haue hurt her.

*How commeth it to passe that the old Serpent be the author*



*thor of all is not called to be examined.*

Because that the Lord would shew no mercy vnto him, wherefore he only pronounceth iudgement against him.

*What learne you from thence?*

That it is a mercy of God, when we haue sinned, to be called to account, and to be examined, either by the father of the household, or by the magistrate, or by the gouernour of the church, and a token of Gods fearefull iudgement, when we are suffred to rot in our sinnes, without being drawne to question for them.

*What obserue you in the sentence against the serpent?*

That the first part, contayned in the 14 verse, is against the instrument of the Diuel, and that the other part, contained in the 15 verse, is against the Diuell.

*What learne you of this proceeding to sentence?*

That after the cause well knowne, iudgement should not be slackted.

*Why doth God vse a speech to the Serpent that vnderstandeth it not?*

It is for mans sake, and not for the beasts sake.

*Why for mans sake?*

To shew his loue to mankinde, by his displeasure against any thing that shall giue any helpe to do hurt vnto him. In which respect, he commandeth that the ox that killeth a man should be slaine, and that the flesh thereof should not be eaten. Like a kinde father that cannot abide the sight of the knife that hath maimed or killed his child.

*What manner of curse is this when there is nothing laid upon the Serpent, but that which he was appointed*

*pointed to at the beginning before this service hee  
was abused vnto?*

It is true that he crept vpon his belly before, and  
ate dust before, as appeareth in the Prophet. But his E/ey 65.25.  
meaning is, that he shall creepe with more paine, and  
lurke in his hole for feare, and eate the dust with lesse  
delight and more necessitie.

*What learne you from thence?*

Not to suffer our selues to be instruments of euill  
to any in the least sort, if wee will escape the curse of  
God: For if God did punish a poore worme, which  
had no reason or will to chuse or refuse sinne; how  
much lesse will he spare vs which haue both?

*What is the sentence against the Diuell?*

The ordinance of God, that there shall be alwaies  
enmitie betweene the Diuell and his seed of the one  
side, and the woman and her seede on the other side;  
together with the effect of this enmitie.

*What doe you vnderstand by the seede of the Diuell,  
seeing there is no generation of the Diuels, for  
that there is no male or female amongst them,  
neither haue they bodies to engender?*

The seed of the Diuell are all both wicked men Iob. 3. 4.  
and Angels, which are corrupt as he is, and carrie his Iob. 3. 8.  
image: in which respect the wicked are called the Ab. 13. 10.  
children of the Diuell, and euery where the sonnes  
of Belial.

*What learne you from thence?*

That the warre of mankinde with the Diuell is a  
lawfull warre proclaimed of God, which is also per-  
petuall and without al truce: and therefore thar here  
it is wherein we must shew our choler, our hate, our  
valour, our strength; not faintly and in shew only,

but in truth : where we being collered with our enemy, leaue our fight with him to fight against our brethren, yea against our owne soules: he continually and without ceasing fighting with vs, and not against his owne, as the blasphemous Pharisees said, *Matth. 12. 24.*

*What is the sentence against the woman?*

First, in the paine of conception and bearing. Secondly, in the paine of bringing forth (wherein is contained the paine of nurcing and bringing them vp). Thirdly, in a desire to her husband. Fourthly, in her subiection to her husband.

*Was she not before desirous and subiect vnto her husband?*

Yes: but her desire was not so great through conscience of her infirmitie; nor her subiection was so painfull, and the yoke thereof so heauie.

*What is the sentence against Adam?*

First, his sinne is put in the sentence, and then the punishment.

*What was his sinne?*

One, that hee obeyed his wife, whom he should haue commanded: then, that hee disobeyed God, whom he ought to haue obeyed; the first being proper to him, the other common to his wife with him.

*What was the punishment?*

A punishment, which although it be more heauie vpon Adam, yet it is also common to the woman: namely, the curse of the earth for his sake, from whence came barrennes by thistles and thornes, &c. Whereof first the effect should be sorrow and grief of mind. Secondly, labour to the sweat of his browes, to draw necessarie food from it, and that as long as hee liued.

Lastly,

Lastly, the expulsion out of Paradise, to liue with the beasts of the earth, and to eate of the herbe which they did eate of.

*What learne you from thence?*

That all men, from him that sitteth in the throne, to him that draweth water, are bound to painfull labour, either of the body or of the minde, what wealth or patrimonie soeuer is left them, although hee had wherewith otherwise plentifully to liue.

*But it was said that at what time soeuer they ate of it, they should certainly die.*

And so they were dead in sin, which is more fearful then the death of the bodie, as that which is a separation from God: whereby they were alreadye entred vpon death and hell, to which they should haue proceeded, vntill it had bin accomplished both in bodie and soule in hell with the Diuell and his angels for euer, if the Lord had not looked vpon them in the blessed seed.

*How doth it agree with the goodnes, or with the very iustice of God, to punish one so fearfully for eating of a little fruit?*

Very well: for the sin was horrible, first, by doubting of the truth of God. Secondly, a crediting of the word of Gods enemie and theirs. Thirdly, a charge against God y<sup>e</sup> he enuied their good estate. Fourthly, intollerable pride and ambition, in desiring to be equall in knowledge to God himselfe. Last of all, (which much aggrauateth the sin) for that the commandement he brake was so easie to be kept, as to abstaine from one only fruite in so great plentie and varietie.

*What obserue you else?*

*Hab. 3. 3.*

Iobserue further out of this verse and out of the two next, that in the middest of Gods anger hee remembreth mercie: for it is a benefit to *Adam* that he may liue of the sweat of his browes: To *Enab*, that she should bring foorth, and not be in continual trauell: vnto them both, that he taught them wisdome to make leather coates.

*What learne you from that it is said that God made them coates?*

*Hab. 1. 16.*

That in euery profitable inuention for the life of men, God is to be acknowledged the author of it, and haue the honour of it, and not the wit of man that inuented it: as it is the manner of men in such cases to sacrifice to their owne nets.

*When there were better meanes of clothing, why did they wear leather?*

It seemeth that thereby they should draw themselves the rather to repentance and humiliation by that course clothing.

*What learne you from thence?*

That howsoever our condition and state of calling affoord vs better aray, yet wee learne euen in the best of our clothes to be humbled by them, as those which are giuen to couer our shame, and carrie alwaies the marke and badge of our sinne; especiallie when these, which were euen after the fall the goodliest creatures that euer liued, learned that lesson by them.

*What followeth?*

A sharp taunt that the Lord giueth *Adam*, vers. 22. further to humble him; as if he should say, Now *Adam* dost thou not see and feele how greatly thou art deceiued in thinking to be like God by eating  
of

of the forbidden fruite?

*What learne you from it?*

That by the things wee thinke to be most esteemed, contrarie to the will of God; we are most subiect to derision: and that it must not be a plaine and common speech, but a laboured speech that must bring vs to repentance.

*Why dost God banish him out of Paradise, lest hee should liue, if he could eate of the tree of life, seeing there is no corporall thing able to giue life to any that sinne hath killed?*

It is true that the eating of the fruite of the tree of life would not haue recovered him: but the Lord therefore would haue him banished from it, lest hee should fall into a vaine confidence thereof, to the end to make him to seeke for grace.

*Wherefore are the Angels set with a glittering sword to keepe them from the tree of life?*

To increase their care to seeke vnto Christ, being banished from it, without hope of comming so much as to the signe of life.

*What learne you from hence?*

The necessarie vse of keeping obstinate sinners from the Sacraments, and other holy things in the Church.

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ROM. chap. 5. vers. 12, 13, 14.

12 *Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, forasmuch as all men haue sinned.*

13 *For vnto the time of the Law was sinne in the world, but sinne is not imputed while there is no Law.*

14 *But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.*



*What is the principall scope of this place?*

To shew that the sinne of one *Adam* eating the forbidden fruit, is the sinne of all men.

*How is the sinne called the sinne of one man, when as both Adam and Euah sinned which are two, and that Euah sinned before Adam?*

In the name of *Adam* are comprehended the man and the woman: for by mariage two are made one, and *Moses* calleth both the man and the woman *Adam*. And last of all the Apostle vseth a word here signifying both man and woman.

*What ground is there, that all the posteritie of Adam should sinne in that one sinne, that they neuer did?*

The reason hereof is, because all mankinde was in *Adams* loines when he sinned.

*This reason seemeth to be as doubtful as the question it selfe.*

Heb. 7. 9. 10.

Gen. 15. 23.

But it is made manifest by the example of *Abraham*, in whom *Leui* is said to haue paid tithes to *Melchisedeck*, which was not borne some hundred yeeres after: also by the example of *Rebecca*, who hauing two sonnes in her wombe, is said to haue two nations.

*Is there any prooffe hereof out of this place?*

Yea verely: for euen as the righteousnes of *Christ* is reckoned to those that beleeue in him, although they neuer did it, because they are one with *Christ*: so the sinne of *Adam* is reckoned to all his posteritie, because they were in him, and of him, and one with him.

*Can you shadow out this vnto me by any resemblance of earthly things?*

We

We see that by the act of generation in leproous parents, the parents leprosie is made the childrens: and the slauish and villanous estate of the parents is communicated vnto all their offspring.

*Then it appeareth, that by propagation from our last parents we are become partakers of the transgressions of our first parents.*

Euen so: and for the same transgression of our first parents by the most righteous iudgement of God, we are conceaued in sinne and borne in iniquitie. *Psal. 51.*

*What call you that inborne sinne wherein euery one is conceaued?*

It is called originall sinne, which is a sinne of al the posterity of *Adam*, whereby all the powers of the soule and bodie being infected, we are made drudges and slaues of sinne.

*Seing by the Law sinne is, and the law was not before Moses; it seemes that there is no sinne vntill Moses?*

When it is said the Law was not before *Moses*, it is to be vnderstood of the written Law in the tables of stone by the finger of God, and other lawes ceremoniall and politicall, written by *Moses* at the commandement of God: for otherwise the law (the ceremoniall excepted,) was written in the hart of man, and for the decay thereof through sinne, taught by those to whom that belonged, from the fall vnto *Moses*.

*VVhom doth the Apostle meane when he noteth them that sinned not to the similitude of Adam?*

Infants, who are borne in sinne, and sinne not by imitation, but by an inherent corruption of sinne.

*How is it shewed that babes new borne into the world sinne?*

In that they are afflicted sundrily, which they bewray by their bitter cries: and in that they comming out of the mothers womb go straight vnto the graue.

*VVhat are the fruits of this sinne?*

Actuall sinne, thoughts, words and deeds, against the righteousness of the law.

E Z R A. chap. 9. verse. 6.

6 And said, O my God, I am confounded and ashamed to lift up mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespassse is grown up vnto the heauen.

**W** *Hat are the things that generally follow sinne?*

They are two: guilt and punishment; both which doe most duely wait vpon sinne, to enter with it, and cannot by any force or cunning of man, or Angell, be holden from entring vpon the person that sinne hath already entred vpon.

*VVhat is the guile of sinne?*

It is the merit and desert of sinne, whereby we become subiect vnto the punishment of God.

*Is there any euill in the guile before the punishment be executed?*

Very much: for it worketh vnquietnes in the minde; as when a man is bound in an obligation vpo a great forfeiture, the very obligation it selfe disquieteth him; especially if he be not able to pay it (as we are not:) and yet more, because where other debts haue a day set for paiment, we know not whether the Lord will demand by punishment his debt this day before the morrow.

*VVhat learne you from this?*

That sith men should shun by all meanes to be in other mens debts or danger, as also the Apostle exhorteth:

exhorteth, *Owe nothing to any man*; and *Salomon* also Rom. 13. 8.  
counselleth in the matter of *fuertyship*; we should Prov. 6. 1. 2. 3. 4.  
more warely take heed, that we plunge not our  
selues over the eares in the Lords debt: for if it be a  
terrible thing to be bound to any man in statutes, sta-  
ple, or marchant, or recognisance, much more to be  
bound to God, who will be paid to the vitermost  
farthing.

*How els may the hurt and euill of the guilt of sinne be  
set forth vnto vs?*

It is compared to a stroke that liether vpon the Gen. 44. 16.  
heart or soule of a man, where the wound is more 1. Sam. 24. 4. 5. 6.  
dangerous then when it is in the body. And so it is al-  
so a sting or a bit, worse then of a viper, as that which  
bringeth death.

*Haue you yet wherewith to set forth the euill of the  
guilt?*

It seemeth when the Lord saith to *Cain*, if he sinne Gen. 4.  
against his brother, his sinne lieth at the doore, that he Rom. 2. 15.  
compareth the guilt to a dog, which is alwaies ar-  
ring and barking against vs: which is confirmed by  
the Apostle, who attributeth a mouth to this desert  
of sinne to accuse vs.

*What is the effect of this guilt of conscience?*

It causeth a man to flie, when none pursueth; and  
to be afraid at the fall of a leafe. Prov. 23. 7.  
Leuit. 26. 36.

*When a man doth not know whether hee sinne or no,  
how can he be smitten, or bitten, or barked at, or  
flie for feare? and therefore against all this euill,  
ignorance seemeth to be a safe remedie.*

No verely: for whether he know it or no, his guilt  
remaineth: as the debt is debt, although a man know  
it not, and it is by so much more dangerous, as not

H

knowing

knowing it, he will neuer be carefull to discharge it, till the Lords arrest be vpon his back, when his knowledge will doe him no good.

*We may see many which heap sin vpon sin, and know also that they sinne, and yet for all that cease not to make good cheere and make their hearts merrie.*

Rom 2.15.  
1.Tim 4.2.  
Psal.50.21.

The countenance doth not alwaies speake truth, so that sometimes vnder a countenance in shew merrie, there are pricks & stings in the conscience, which yet is oftentimes benumbed, and somtimes through hypocrisie it is seared (as it were with an hot iron): but the Lord will finde a time to awaken and reuiue it, by laying all his sinnes before his face.

*When it is knowne, what is the remedie of it?*

Prou.6.1.2.3.  
4.5.6.

First, it were wisdome not to suffer our guilt to runne long on the score, but reckon with our selues euery night ere wee lie downe to sleepe, and looke back to the doings of that day, that in those things that are well done we may be thankfull, and comfort our owne hearts: and in that which hath passed otherwise from vs, wee may call for mercie, and haue the sweeter sleepe. For if *Salomon* willeth vs in that case of debt by suertiship, to humble our selues to our Creditor, and not to take rest, till wee haue freed our selues; much more we ought to haste to humble our selues vnto God, sith the blood of Christ is the only sacrifice for sinne.

Esa.9.6.

*Is the guilt of sinne in all men alike?*

No: for as the sinne increaseth, so doth the guilt, both in regard of the greatnes, and of the number of our sinnes: as appeareth out of this text, whereas sin is said to bee gone about their heads, so the guilt to reach vp to the heauens.

*When*



*When the sinne is gone and past, is not the guilt also gone and past?*

No: but when the act of sin is gone, the guilt remaineth alwaies; as the strong saour of garlick whē the garlick is eaten; or as the marke of the burning, when the burning is past.

*What is contrary to the guilt of sinne?*

The testimonie of a good conscience, which is perpetuall ioy and comfort, yea and a heauen to him that walketh carefully in Gods obedience, as the other is a torment of hell.

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R O M. chap. 6. vers. 23.

23 *For the wages of sinne is death: but the gift of God is eternal life through Iesus Christ our Lord.*

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**S***O much of the guilt: what is the punishment?*  
It is the wages of sin sent for the guilt.

*Is the punishment limited in the word, which shall come for sinne?*

It cannot wholly be laid downe, it is so manifold and so diuers, and therefore it is said that they shall come, written and vnwritten. *Deut. 29. 20. & 28. 61.*

*Against what are these punishments addressed?*

Against the whole estate of him that sinneth: for whereas executions vpon obligations vnto men are so directed as they can charge either the person alone, or his goods and lands alone, so as if the Creditor fall vpon the one, he freeth the other, as if hee fall vpon the person, he cannot proceed further then vnto his bodie; the execution that goeth out from God for the obligation of sinne, is extended to the whole estate of the sinner.

*Can you draw this great number and diuersitie of punishments*



*punishments to certaine heads?*

Yes: for they are either in this life, or in the life to come.

*What are they in this life?*

They are either in the persons themselves, or in the things that belong vnto them.

*What are they in the persons themselves?*

They are either in the whole person, bodie and soule ioynly, or in the parts seuerally.

*What are they in the whole ioynly?*

Matth. 12. 33.  
34. 35.

A necessitie of sinning, but without constraint, vntill they be borne againe by the grace of God.

*What are they in the persons seuerally?*

In the soule, and in the bodie apart.

*What are they vpon the soule apart?*

Ephes. 4. 17. 18.

When God striketh it with an ignorant spirit, with  
19. want of iudgement to discern betweene good and bad, with forgetfulnes of holy things, or hardnesse of heart, which although they be for the time least felt, yet are they more fearfull and dangerous then those, the sense whereof is presently sharpe.

*What are they vpon the body apart?*

Deut. 28.

Hunger, thirst, wearinesse, want of sleep, all kinde of diseases, euen to the itch, which few make account of, thereby to feele the anger of God and punishment of sinne.

*What are they in the things belonging vnto them?*

Matth. 15. 22.  
& 7. 1. 2.

Calamities vpon their wiues, children, families, goods, and good name.

*Hitherto of the punishments in this life: what are they in the life to come?*

Luke. 16. 22.

They are most horrible: first in the soule of the wicked, which after this life goeth immediatly to hell,  
vntill

untill the day of iudgement. Secondly, at the day of iudgement the bodie shall bee ioyned to the soule, *Matth. 10. 28.* both to be tormented in hell euerlastingly: so much also the more as they haue had more freedome from paine of bodie, and anguish of soule, and losse of outward things in this life.

*Is the punishment of all sinnes alike?*

No: for as the guilt increaseth, so doth the punishment: and as the smallest sinne cannot escape Gods hands; so as we heape sins, he will heape his iudgements. *Ioh. 19. 11. Matth. 11. 30. 23. 22. 23. 4.*

*Having heard of the miserable and unhappie estate of man by his sin, guilt and punishment; what is the remedie appointed of God for the recouerie of this cursed and damnable estate?*

The word of God especially preached.

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2. TIM. 3. ver 13, 14, 15, 16, 17.

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**W***hat is the word of God?*

It is the will of God contained in the scriptures of the old and new Testament.

*What is the Scripture?*

It is a doctrine of sauing men, written by inspiration.

*Who is the author thereof?*

God alone, who inspired the hearts of holy men, whom he chose to be his Secretaries to write it.

*Which be those Scriptures?*

The Testament { Old, and  
New.

*What is contained in the old?*

In the old Testament are the { Law.  
Prophets.

1. The Law, which are the five  
bookes of *Moses*:

*Genesis.*  
*Exodus.*  
*Leuiticus.*  
*Numbers.*  
*Deuteronomie.*

Poetic, and  
the same  
either

Doctrinall  
only, as

*Salomon*, { *Proverbs.*  
                  { *Ecclesiastes.*  
                  { *Canticles.*  
*Jeremias* *Lamentations.*  
*Iob.*

both doctrinall and foretelling things  
to come also, as—*Psalmes.*

2. The  
Prophets,  
which are  
either in

Historical, as

*Iosuah.*  
*Iudges.*  
*Ruth.*  
1. { *Samuel.*  
2. {  
1. { *Kings.*  
2. {  
*Ezra.*  
*Nehemiah.*  
*Hester.*  
1. { *Chronicles.*  
2. {

Prose, which  
are either

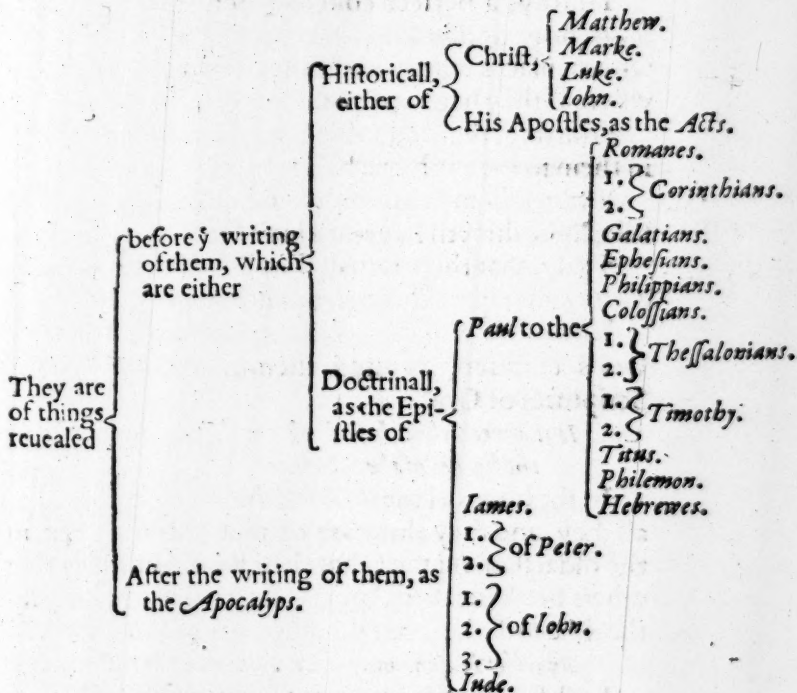
Doctrinall and fore-  
telling things to  
come, which are  
Prophets, called

Greater  
4. { *Esay.*  
      { *Ieremy.*  
      { *Ezechiel.*  
      { *Daniel.*

Smaller,  
12. { *Hoseas.*  
      { *Ioel.*  
      { *Amos.*  
      { *Abdias.*  
      { *Ionas.*  
      { *Micheas.*  
      { *Nahum.*  
      { *Habbacuck.*  
      { *Sophonie.*  
      { *Aggei.*  
      { *Zachary.*  
      { *Malachy.*

Hitherto

Hitherto of the bookes of the old testamēt: what are the bookes of the new?



What are the proper markes by which these bookes may be discerned from all other?

First, they are perfectly holy in themselves, and by themselves: whereas all other writings are prophane, further then they draw some holines from them: which is neuer such, but that their holines is vnperfect.

Secondly, they are perfectly profitable to instruct to saluation in themselves, and all other imperfectly profitable

profitable thereunto, further then they draw from them.

Thirdly, a perfect concord between these writings, notwithstanding the diversity of persons by whom, places where, and times when, and matters whereof they haue written.

Fourthly, the admirable maiesty and force that is in them to incline mens hearts from vice to vertue.

1. Cor. 1. 17. 21.

24. & 2. 15.

Fifthly, that in so great a plainnesse and easines of stile, there shineth so great a maiesty.

2. Tim. 5. 21.

Sixtly, that there is such simplicity in the writers, who neither spare their friends nor themselves.

Lastly, the working of the spirit in the hearts of Gods children, to assure them that these are the Scriptures of God.

*Is it agreed that these bookes are alone in account of the bookes of the Scripture?*

In the books of the new testament it is agreed, that all they, and they alone are of that account: But in the old testament the Church of Rome holdeth, that diuers bookes, called Apocrypha, are of the same authoritie with the other that haue been named.

*By what reasons may their opinion be ouerthrowen?*

First, for that they were not written first in the Hebrew Character, which all the books of the old testament are originally written in.

Rom. 3.

Secondly, for all the Iewes (to whom the oracles of God were committed vnder the old testament) did only acknowledge and keepe them.

Thirdly, that these onely were read and expounded in their Synagogues.

Fourthly, that the primitiue churches after the Apostles, both Greeke and Latin, did only receaue these

these bookes for the bookes of canonick Scriptures.

*What noble effects doth the Apostle set forth of the bookes of the Scripture?*

That they are able to make a man wise to salvation through faith in Iesus Christ.

*How is that proved?*

First, for that God is the author of them, who being for his wisdom able, and for his love to his Church willing to set downe such a rule as may guide them to eternall life, hath not failed herein. Secondly, for that it is profitable to teach all true doctrine, and to confute the false, to correct all disorder, private and publique, and to informe men in the way of righteousness. Thirdly, for that a Minister of the word is thereby made complet and perfect to every duty of the ministry.

*How doth this last reason hold?*

Most strongly: for there being required more of a Minister that must be the eye and mouth of the people themselves, if it make him perfect, it is much more able to giue them sufficient instruction. And seeing the Minister is bound to disclose the whole counsell of God to his people, he being thereunto fully furnished out of the treasure of the word of God, it followeth that by him out of the Scriptures they may also be abundantly taught to salvation. *Acts. 10. 27.*

*What other things doe you gather from these causes, properties and effects of Scripture?*

First, that being able to make vs wise to salvation; *Math. 23. 8.*  
we need no vnwritten verities, no traditions of men, *Iob. 5. 39.*  
no canons of Councils, no sentences of Fathers, much *Math. 15. 9.*  
lesse decrees of Popes for to supply any supposed defect of the written word, or for to giue vs a more  
I perfect



perfect direction in the way of life then is already put downe expresselie in the canonicall scriptures.

*What els draw you from thence?*

*Iohn 12.48.  
Gala.1.9.*

From hence (and specially from that they are inspired of God) I learne that they are the rule, the line, the squire, and light, whereby to examine and try al iudgements and sayings of men; yea of Angels: and that they can not be iudged or sentenced by any. And therefore the Church of Rome hanging the credit and authoritie of the Scriptures on the Churches sentence, doth horrible iniury vnto God; whiles thereby they make the Churches word of greater credit then the word of God.

*What further doe you learn from hence?*

*Matth 5.18.  
Psal.119.9.*

I learne from thence (and especially in that it is a rule and a line) that it is firme and stable and changeth not: And therefore is a rule of Steele, and not as the Church of Rome imagineth it like a rule of lead, which may be bowed euery way at mens pleasures.

*But yet it seemeth dark and hard to be understood, and therefore not so be permitted but vnto those that are learned.*

The cleane contrary is taught by the Apostle, when he affirmeth that *Timothy* was nourished vp in the Scriptures from his infancy. For if little children are capable of it by the small vnderstanding they haue and lesse iudgement, there is none so grosse (which hath the vnderstanding of a man,) but may profit by it, comming in the feare of God, and inuocation of his name.

*Hitherto we haue heard of the doctrine of the Scriptures what they are; and what are the causes properties*

perities and effects of them; as being they, from whom only all doctrine concerning our saluation must be drawen and deriued: What are the parts thereof?

It is either the doctrine of *Works*, commonly called the *Law*: or of *Grace*, called the *promise*, and sithence the coming of Christ, the *Gospel*.

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GAL. chap. 3. vers. 17, 18, 19, &c. to the 25.

17 And this I say, that the Lawe which was foure hundred and thirtie yeeres after, cannot disanull the covenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inherisance be of the Law, it is no more by the promise, but God gave it unto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the transgressions, till the seed came, vnto the which the promise was made: and it was ordeined by Angels in the hand of a Mediatour.

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**T**Here being two parts of the Scripture before laid downe; it followeth to speake of them apart, and first of the Law: tell me therefore,

*What is the drift of this place?*

It sheweth two wayes wherein happines is recovered, the works of the law, and faith in the promise of grace: that the Law is not that way, whereby we can receiue the happines we haue lost.

*How is that shewed?*

For that the promise of grace, whereby Abraham was iustified, was 430. yeares before the Law; and therefore that the Law which commeth after cannot make void the covenant of grace; which it should doe, if a man were iustified by the law.

*But it may be said, that the iustification by workes of*

*the Law, doth not make void the promise of grace, when as the matter is so handled, as saluation commeth in part by the works of the Law?*

Yes verely it is made void: for if saluation were before the Law was, only by grace, and now should be by works and grace, then the promise of grace only, should be made void. And therefore the Apostle in the 18. verse doth shew that if it be of the Law, it cannot be by the promise of grace.

*Then it should seeme there is no use of the Law, seeing it doth not iustifie vs in all, nor in part?*

Not so: for it was giuen to shew and discover sin, yea through the corruption of our nature to increase sin, so farre is it from taking away sin.

*How is that shewed?*

By the manner of the giuing, which was with such terror of thunder, lightnings, and smoke, and fearefull sound of the trumpet, as the people could not abide the voyce of God: but were faine to desire that they might not heare the voyce of God, but that *Moses* might bee a Mediatour to receiue it at Gods hands, and they at his.

*What obserue you from that?*

That the Law is terrible vnto vs by reason of our sinnes, and driueth vs to seeke for a mediatour which is Christ alone, figured in the mediation of *Moses*.

*If the promise of grace take away sinne, and the Law increase sinne; if it take away the conscience of sinne, and this doth cause a conscience and remorse of sinne; is seemeth that the Law is contrarie to the promise of grace.*

Not a whit: for the Law would also take away sin and the conscience of sinne, if any man were able perfectly

perfectly to performe it : so that the Law causeth no sinne of it selfe, but by reason of our corruption, and is a furtherance to the saluation that is by grace.

*Tell vs then how the Law serueth, to the helping forward to the iustification, which is by the free grace of God?*

The Law shutteth all men, and all that is of man, vnder sinne : not to this end that they should perish, but contrariwise that they might be saued that beleeue.

*Make that more plaine.*

The Apostle compareth the Law to a Iustice of Peace, or a Sergeant which arresteth such as transgresse against it, and laith them in prison : not that they should perish with hunger, cold, or stinck of the prison : but that when they feeble their miserie, and that of themselues, and their workes, they cannot get out of it, they should flie to the free pardon and grace of the Prince. And therefore not to be contrarie to the promise of grace, but to helpe towards the obtaining of it.

*How is this further cleared?*

The Apostle compareth the Law to a garrison, which is set in a towne to keepe men in seruitude, which haue not subiectly mindes to their Prince, to the end that comming to a iust and duifull obedience, they may be freed from the terror and seruitude of the garrison.

*How else?*

It is compared to a Tutor or Guardian which keepeth the child vnder age straightly, whereby he hath a delight to come out of his nonage, and to enioy the libertie of a sonne : for so by the terror of the

Law we are stirred to seeke after Christ.

*What other qualitie hath it of an Vsher?*

As an Vsher directeth the steps of the child and instructeth him: so the Law after it hath brought vs to Christ, directeth vs in the way we haue to walke: so that it hath two notable and worthie effects, one to chase vs vnto Christ, and the other to teach vs how to walke when we are come vnto him.

*What further use hath the Law in the regenerate?*

It hath three vses in the regenerate: first, as a light it directeth. Secondly, as a prick it inciteth, because God commandeth them. Thirdly, it frameth to humilitie, whiles by it we vnderstand we are farre from fulfilling of it.

ROM. chap. 2. vers. 14, 15.

14 *For when the Gentiles which haue not the Law, doe by nature, the things contained in the Lawe, they hauing not the Lawe, are a Law vnto themselves:*

15 *Which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing,)*

**A**fter the doctrine of the creation and gouernment, what followeth?

The treatise of the Law?

*What Law?*

The Morall law.

*Why so?*

Because it was before the Gospell, for it was giuen to Adam in his integritie, when the promise of grace was hidden in God.

*Must it therefore be first in use?*

Yea



Yea verely : touching the former dutie, or vertue of the Law, which is to shew vs our dutie, and the sinne, and the punishment thereof.

*VVhy is it said that the Law was not before Moses?*

That is to be vnderstood of the written Law, in the table of stones, by the finger of God : but that law was written in the beginning in the heart of Adam and Eue.

*VVhat is the Law?*

It is a doctrine commanding the perfection of godlinesse and righteounesse : and being handled in euery booke of the Scripture, it is summarily contriued, first into ten words, or ten commandements: and then into two, which comprehend the whole summe of the Law, which are now to be spoken of.

*VVhat are the rules that serue for further profiting under the Law?*

The first rule is, that we haue the true knowledge and right vnderstanding of the Law, without the which it is vnpossible to reape any of the former fruites. For how can a man acknowledge the breach of that law which he knoweth not? or how can he serue him in the endeuour of performance of it, vnlesse he vnderstand his Masters will?

*VVhat is the second?*

That the Law is spirituall, reaching to the soule, and all the powers thereof.

*Declare this second rule more at large.*

The Law chargeth the vnderstanding to know euery dutie, euen all the will of God. It chargeth the iudgement to discerne betweene good and euill, betweene two good things which is the better. It chargeth the memorie to retaine; it chargeth the will



to chuse the better, and leaue the worse; it chargeth the affections to loue things to be loued, and to hate things to be hated.

*Doth the Law require these alike of all.*

No, but according to the sex, growth in age, difference of calling: as more of a man then of a woman, of a yong man then of a childe, of a publike person then of a priuate man.

*What is the third rule?*

That the Law is perfect not onely charging the soule, but also the whole soule: not only to know, discerne, retaine, will, and follow good, but to doe the same perfectly. So in condemning euill, it condemneth all euill, and in commanding good, it commandeth all good.

*What is the fourth rule?*

When the Law forbiddeth or commandeth any thing, it forbiddeth and commandeth all meanes thereunto.

*What is the fifth rule?*

Whatsoever the Law commands, it forbids the contrarie, and whatsoever it forbids, it commandeth the contrarie.

*Why is euery commandement set forth vnto vs, by the second person of the singular number, rather then by you, or no man, or euery man?*

That euery particular man may know, that God speaketh vnto him.

*What gather you of that?*

That God wisely preuenteth that commo speech: that which is spoken to all men is spoken vnto none. As it is the manner of men who can confesse that God is mercifull and righteous, and yet doe shift the matter

matter to the generall, as if it did nothing belong vnto them.

*So much of the generall rules that belong to the commandments. Of how many sorts are the duties of the Law?*

Of two : of our duties to God, and of those to our neighbour.

*What are those towards God?*

Of his worship, and therefore to be preferred before the other towards our neighbour.

*How may that further be shewed?*

By the punishments : for the breaches of the first table are more seuerely punished, then the breaches of the second. As he that reuileth the Magistrate shal beare his sinne : but he that blasphemeth God, shall be stoned to death.

*What gather you of this?*

The cratie praesules of the Papists, who make men belecue, that chiefe godlinesse doth consist in the workes of the second table ; as in charitie, almes, &c. thereby deceiuing the people to enrich themselves.

*Are all the duties of the first table greater, then all the duties of the second?*

Yea, if the comparison be equall : as the chiefe of the first table with the chiefe of the second ; the middle duties of the one with the middle duties of the other ; and the last and least of the former, with the last and least of the latter ; otherwise not. For if the murther of a man be compared with the least abuse of the name of God ; or adulterie with the least breach of the Sabbath ; these of the second table are greater.

*How is this worship of God diuided?*

K

Into

Into that which is shut vp in the minde only, and that also which is declared by outward actions.

*What consider you in these words, I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage, Thou shalt, &c.*

First, the preface to all the ten Commandements, and then the first commandement.

*How is the preface set, as a reason to the obseruation of all the Commandements?*

Thus: If I be the Lord thy God which brought thee out of the land of Egypt, thou must then keep all my commandements; but I am the Lord thy God which brought thee out of the land of Egypt, therefore thou must keepe all my commandements.

*How can this belong vnto vs which are not Israel?*

But wee are the Israel of God, and it serueth further for a note vnto vs, to distinguish the true God from Idols of all sorts.

*VVhy doth the Lord make choice of that benefit, which nothing belongs vnto vs, rather then of any other, wherein we communicate with them?*

First, because it is the manner of God, to allure the Israelites as children, with temporall benefits, hauing respect to their infirmities and childhood: whereas we are blessed of God with greater knowledge, and therefore are men in respect of them.

Secondly, because it was fittest to expresse the spirituall deliuerie from Satan by Christ, which was thereby represented: and so it belongeth no lesse, yea more to vs then to them. And being freed from the flauerie of our enemies, whereunto wee were so neere more then once, and which wee iustly had deserued,

serued, even that is matter of a great bond vnto our God.

Thirdly, because it was the latest benefit, the sweetnes wherof was yet (as it were) in their mouth. And herein the Lord respected our corrupt nature, that are readie to forget old benefits how great so euer.

*So much of the preface. What is the commandement?*

Thou shalt haue no other gods before me.

*What is to be considered in this commandement?*

The inward worship of God: as appeareth by the words *before me*, that whereof I alone take notice. Where we must take heed we imagine no likenes of God, thereby setting vp an idoll in our hearts, if wee liken him to any thing whatsoeuer. For the better auoidance whercof, we must settle our mindes vpon Christ, in whom only God is comprehensible.

*How many things are to be considered in the inward worship?*

Two: according to the inward man; the former of the vnderstanding, the other of the will and affections.

*What is required touching the vnderstanding?*

Knowledge, first, of the properties and actions of God, as is before said; his Substance being past finding out of man, or Angels. Secondly, faith both in beleeuing the things that are written of him, and applying to our selues that God is good.

*What is contrarie to this?*

To put our trust in our selues, or in our friends, honour, wisedome, money, learning or credit: which are but meanes giuen vs of God to glorifie him the better.

*What is our dutie concerning this and all other good meanes?*

To trust in God no lesse when wee haue them, then when we want them.

*What vertue ariseth of this trust and inclination?*

Hope, whereby we patiently attend for all things that we neede at Gods hands: not only when wee haue the meanes, but also when wee see no apparant meanes: as the Israelites did in the desert, and when the meanes seeme contrarie, as the three companions of *Daniel*, and *Daniel* himselfe, and *Iob*, *I will trust in God although he kill me.*

*What further ariseth of these former vertues?*

Humilitie, whereby we cast our selues down before God, to acknowledge our insufficiency in our selues: and so all our behauiour should be seasoned with humilitie. Contrarie whereunto is presumption, whereby we glorie and boast of our selues.

*What say you of the will and affections?*

In the will and affections is required, first, loue, that because wee know and beleue that he is good, we loue him aboue all: which loue (for that we cannot loue God in himself) is then in truth in vs, when we loue his word and commandements.

*What is contrary to this loue of God?*

The loue of our selues and of worldly pleasures, for whose cause wee leaue those duties which God craueth of vs: whereas loue requireth, that with *Moses* and *Paul* wee should wish our selues to be damned and accursed, rather then the glorie of God should any whit be stained.

*What further is required?*

To feare him, because we know and beleue he is  
iust aboute all. In which feare two things are requi-  
red, first, that this feare be stronger to good then feare  
of men to euill. Secondly, that we doe not the good  
we doe onely or principally for feare of danger, but  
for feare of God.

*What is yet further required in the inward worship?*

The reuerence of the Maiesty of God, in regard  
whereof we should carrie such shamefastnes in all  
our actions, that no vnseemely behauiour may pro-  
ceed from vs; which if men strue to do before Prin-  
ces, much more ought we to strue to doe the same  
before God.

*How was this prefigured in the Law?*

That when men would emply themselues accor-  
ding to the bourse of nature, they should goe with-  
out the host, carying a paddle with them, to couer  
their feet, because, saith the Lord, *I am in the midst*  
*of you*: whereby the filthinesse of the mind was for-  
bidden more then of the body, which equitie reach-  
eth also vnto vs.

*What is contrary to this reuerence of the Maiesty of  
God?*

Irreuerence, or prophanenesse of men to God-  
ward.

*What is the second Commandement?*

Thou shalt not make thee any grauen Image, nor  
likenesse of things, &c.

*What obserue you in that this Commandement is  
next?*

That the inward and outward worship of God,  
must needfully go together: so those that dare pre-  
sent their bodies to a Masse, or any other false wor-  
ship,



ship, and say that they keepe their hearts to God, are here conuicted of fallshood.

*What is the summe of this Commandement?*

The outward worship of God, as appeareth by the words, *make, bow, worship.*

*What is forbidden in this Commandement?*

All will-worship how great a shew soeuer it haue.

*What are the parts of that wil-worship?*

The outward worship of } any besides God.  
 } God any otherwise  
 } then he cōmandeth.

*You haue spoken of things generall in the outward worship of God: what are the particulars forbidden in the worship of God, otherwise then he cōmandeth?*

First, we are forbidden to make Images; and secondly, to bow vnto them, or worship them.

*Why is this part so largely set forth?*

To meete with the corruption of men, and their readinesse to Idolatrie.

*Are all Images by this commandement unlawfull?*

No, but in Gods seruice: for in ciuill vses they may be lawfull.

*What gather you of this?*

That the Popish doctrine of Images, that they are Lay mens bookes, is flat contrary to the word of God; and therefore false and erroneous.

*What Images are most of all condemned?*

To make an Image of God; for it is a great sinne to imagine in our hearts that hee is like any thing, how excellent soeuer we do thinke it; but it is much worse so to set him out to the view of others, considering that the mind can conceiue a further beautie then

then the hand of the Artificer can expresse. As the children of Israel were worthily condemned, for making God like a calfe.

*Did not the Israelites worship the calfe, as the Papists say?*

No: but they worshipped God in the calfe: for they said, Let vs make a feast to morrow to the Lord: otherwise *Moses* had not done well in making them drinke that against their conscience which they iudged to be God. *Exod. 32.5.*  
*Verf. 10.*

*Wherein did they sinne so grievously?*

In ioyning God to the worke of their own hands, which cannot be ioyned: for God saith by his Prophet *Hosea*, You shall no more call vpon me in *Baal*. So impossible it is truly to serue God by an Idoll, as the Papists doe. *Hof. 2. 16.*

*How appeareth it that wee should make no Image of God?*

In the 4. of Deut. the Lord forewarned the Israelites, that as they saw no Image of him when he gaue the Law; therfore they should make no likenes of him. *Verf. 12.*

*But what moues the Papists to paint God like an old man?*

The false expounding of that place in *Daniel*, where hee is described to bee the ancient of daies. Whereby is meant his Eternitie, that he was before all times. But whatsoeuer property by Image they describe in God, that same is execrable.

*What other inuentions of men besides Images are heere forbidden?*

All representations of any grace of God otherwise then God hath appointed, or may bee allowed by his word.

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PAGINATION

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*What:*

*What is to be observed herein?*

1. Cor. II.

We must keepe *Pauls* rule, who saith, *that which I haue receiued, I haue deliuered vnto you*: for if he could adde nothing to Gods ordināce, much lesse may we.

*What further is forbidden?*

All the meanes of Idolatry, and therefore no professour of the truth, may marry one of a nother religion, or that is not godly, at least in shew; all which concerne things vnchangeable.

*What things changeable are heere forbidden?*

All such ceremonies which are repugnant to Gods word.

*So much of the things forbidden: what are the things commanded?*

Deut. 4. 2.

*Moses* declareth it, saying, Doe that which I command thee and doe no more.

*Of how many sorts are they?*

They are partly such as we giue vnto God, and partly such as God giueth vnto vs.

*What are the things that we giue vnto God?*

They are elther  $\left\{ \begin{array}{l} \text{ordinary} \\ \text{or} \\ \text{extraordinary.} \end{array} \right.$

*What are the ordinarie?*

Prayer for such things as we lack, which both publicly and priuately must be vied of all Christians.

*What are the extraordinary?*

Fasting, and feasting, all vnto God.

*What are the things God giueth vs to serue him by?*

First, the creatures in whom we may behold the glory of God, his word, Sacraments, ministry, and censures.

*So much concerning the words, Thou shalt not make any Image of any thing, &c. What is to be obserued of that it is said, thou shalt not worship them?*

That it is a farther degree of Idolatrie, as to shrine, clothe, and couer them with pretious things; to kneele or light a candle before them, &c. or to praise these inuentions of men: wherein although the grosse Idolatrie of Poperie bee taken away from amongst vs, yet the corruption cleaueth to the hearts of many, as is scene in them that make courtesie to the Chancell where the high altar stood, and giue the right hand vnto standing crosses.

*The worship of what Images is here forbidden?*

The worship of all such as are made with mans hands; and such as *Esay* speaketh of, when one peece of wood is cast into the fire, and another of the same tree is made an Idol: and such *Hosea* meaneth, saying, They worship their gold & siluer. And lastly, such as haue eyes and see not, mouthes and speake not, eares and heare not, noses and smell not, feete and goe not, &c.

*Esa. 44.  
Psal. 115.*

*What gather you of this?*

That the Popish Idolatrie is here flatly condemned. For although they worship not *Jupiter*, *Mars* and such like, but the godly Saints (as they say:) yet the worship of their saints is alike with the other; because these places of Scripture doe agree to the one as well as to the other.

*The reuerent gestures of the body being forbidden to be giuen to Images: it seemeth thereby that they are commanded to be giuen to the God of heauen.*

So they are.



*Is there any vse of our bodily behauiour before God, sith he is a spirit and searcheth the heart?*

Yes verily : for first the body it selfe oweth a dutie vnto God : Secondly, it is a glasse to shew the affections of the mind. Thirdly, the mind is the better holden in the thing affected, when both body and mind goe together.

*What gestures are most conuenient for the body?*

Diuers, according to diuers exercises : as at the reading of the Word standing, at prayer kneeling, and therby to witnes our humility, by casting down our eyes, our confidence by casting them vp; or with the Publican to knocke our breasts.

*What further is forbidden here vnder the worship of Images?*

To vse any thing God hath commanded otherwise then God hath appointed ; for the brazen serpent abused, was worthily broken in peeces, and the Israelites for carting the Arke were worthilie punished.

2. King. 19. 4.

*What else?*

To pray for such things as God hath made no promise of, or for such persons, as for soules departed, or those that sin to death, or to thanke God for things vnlawfully gotten or come vnto. Also some abuses of the word are here condemned, as to vse peeces of Saint Iohns Gospell about their neckes, or any other Gospell to heale diseases.

2 Sam. 6.

*Proceed to the rest of the things forbidden.*

The abuse of the Sacraments, which in Poperie are made sacrifices, also the abuse of the Ministrie, which is giuen to edifie, and not to exercise tyrannicall Lordship ouer his flocke and fellow seruants, as doe the

the Bishops of Rome.

*Matth. 14.*

*So much of the Commandement : what are the parts  
of the Reason ?*

A threatning to restraine from disobedience, and  
a promise to allure to obedience.

*What is the summe of the threatning ?*

That hee will punish the offender both in him-  
selfe, and children to many generations; the great-  
nesse whereof he shewes by comparing his wrath to  
the rage of a ielous husband, vpon the vnchast beha-  
uiour of his wife.

*Declare the same more at large.*

If any are ioyned vnto God in Christ, and promi-  
sed in Baptisme to serue him alone, yet notwithstan-  
ding will serue others how good soeuer they be, An-  
gels or Saints; they shall not escape Gods wrath: for  
if corporall adulterie be so seuerely punished, much  
more spirituall.

*But how doth that agree with the righteousness of  
God, to punish one for another ?*

Very well : for if Princes, whose iudgements are  
not so deepe as Gods; which are past finding out, yet  
do disinherite and put to shame the posterity of Trai-  
tors; the Lord may doe it more iustly. For the wic-  
ked child following his fathers steps, is a Traitor  
himselfe, hauing both his fathers sin, and his owne  
vpon his head.

*Is there any that hate God ?*

Yes verily : for so many as loue otherwise then  
God hath commanded hate him; for although euery  
Idolater will say that hee loued God; yet heere God  
witnesseth of him that he is a lier, and that he hateth  
God, in that he hateth the worship that he comman-

deth; in the loue whereof, God will haue experience of his loue.

*So much of the threatning: what is the summe of the promise?*

That he will blesse the obedient vnto many generations, both in themselves, their children and posteritie, and in whatsoeuer belongeth vnto them.

*What is the third Commandement?*

Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not hold him guiltlesse that taketh his name in vaine.

*What is meant by the name of God?*

The titles, and properties of God, together with the ordinances, workes, and the whole outward worship of God, as that whereby God is made knowne vnto vs, taken from the manner of men which are knowne by their names.

*What is meant by this word, in vaine?*

All abuse of them, taking the smaller fault to declare the hainousnes of the greater, as when it is falsely taken or blasphemed.

*What requireth God of vs in this Commandement?*

Our carefull and heedie watch, as to auoide the prophaning and abuse of the things afore said by our tongue; so to vse them with all reuerence and circumspection to such vses as they are appointed vnto.

*Why was it needfull to haue a speciall commandement, for the vse of the tongue in Gods seruice?*

Because it is an vntamed euill, and vnbrideled; so that one whole Commandement is not employed amisse for the direction of it in the worship of God. And seeing in the second table, there is a commandement almost wholly imployed about the restraint of the

the abuse of our tongue to our neighbour; there is much more need of the restraint of it in Gods service.

*What is here generally to be observed?*

That sith God without vs is able to maintaine his glorie, either by himselfe, or giuing it to Angels; and that wee are so highly honoured in that we are trusted with the keeping of the honour thereof, we should be very charie of it; and carefull to discharge our part faithfully, in walking worthie of this honour and defence of his name which he vouchsafeth vs.

*What is that wherein this our carefulnes is required?*

A diligent preparation before we speake of any of these holy things, by considering both of the cause that should moue vs to speake of them, and of the reuerent manner of mentioning them.

*What are the parts of the prohibition?*

An vnreuerent, or a sudden and causelesse speaking of the titles, properties, actions and ordinances of God, as when one will say (O Lord, O God) or in wondring wise (good God!) in matters light and of no moment.

*What disposition is required of vs in the mention of them?*

To thinke vpon the greatnes of Gods power, to punish the taking of them amisse, and to blesse the right vse of them. For which cause wee ought to remember that which is written, that *the name of God is* Psal. 99. 3 *fearfull.*

*What things are more specially forbidden?*

The abuse of oathes and vows.

*In taking an oath what chiefly should we regard?*

First, whether the matter bee doubtfull whereof wee speake. Secondly, whether it be weightie and worthie of an oath.

*May then such persons as haue no weightie matters to deale in, take an oath at all?*

Rom. 1.9.

No verely: So it is altogether vnlawfull for children to sweare, and also because they cannot thinke sufficiently of the dignitie of an oath: and no Atheist or prophane men should sweare, because either they beleue not God, or they serue not God. In women oathes should be more seldome then in men, in seruants then in masters, in poore then in rich, because they deale not in so weightie matters.

Heb. 6.

*What thirdly must we regard in taking an oath?*

Whether the matter may bee passed by *Verely* or *Truly*: for then by the example of Christ wee must spare the oath. Fourthly, whether he for whose cause wee giue the oath, will rest in it, and giue credit vnto it: for otherwise the name of God is taken in vaine. Fifthly, if an oath be giuen, we must vse no other then Gods word alloweth: although in receiuing an oath of another which is an Infidell, a man may receiue it from an Idolater swearing by his false gods.

*VVhat is contrarie to the right vse of an oath?*

First, a rash oath. Secondly, a superstitious oath, as by the Masse, and our Ladie. Thirdly, a blasphemous oath. Fourthly, the opinion of the Anabaptists, that an oath is vnlawfull.

*What is the right vse of a vow?*

To cōfirme our faith, or to declare our thankfulness.

*How is it abused?*

Either by vnlawfull vowing, or not paying our vowes, or else delaying and deferring the payment.

*What*

*Hitherto of the Commandement. What is the summe of the Reason?*

By this threat he meaneth extreme unhappinesse *Gen. 35.1.* to the transgressors. For it being our happinesse to haue our sinnes couered, and not imputed; it must needes bee extreme unhappinesse to haue them reckoned and imputed vnto vs. Neither shall the transgressor escape unpunished, although hee flatter himselfe: yea, and though the Minister also, and Magistrate, pronounce him as innocent, as if then all danger were past; when as the heauiest plague from the Lord is yet behind, and will surely light vpon him, except he repent.

*Rehearse the fourth Commandement.*

Remember the Sabbath day to sanctifie it, six daies *Psal. 32.* shalt thou labour, &c.

*What is the summe of this Commandement?*

That vpon the Lords day, wee separate our selues wholly from all other exercises, to the seruice and worship of God alone.

*Is the Lords day only a separation to Gods seruice?*

No: for of this nature also are fasts, for auoiding of some great euill; and thankfull feasts, for the obtaining of mercie in that behalfe.

*To what commandement then doe you referre the Churches meeting on the working daies?*

That is also by a manner of speech of one part for the whole, contained in this commandement; yea it reacheth also to the times which the familie appoinreth, that euerie one for his priuate and lone prayer purposeth, although the bond to that time is not so strict, as is the bond to obserue daies of rest.

*What need is there euerie sennight of a whole day*



*to serue God in, seeing we may serue God euery day?*

That is not enough: for to the end we should not plunge our selues so deeply into the affaires of the world, from whence wee should not recouer our selues; the wisdome of God hath thought good, that one day in seuen there should be an intermission from them, when wee should wholly separate our selues to the seruice of God.

*What other can you alleage?*

For that a whole day is needfull for the performance of the whole seruice of God, hearing of publike prayer and the word preached, catechising, administration of the Sacraments, exercise of holie discipline, and consideration of the glorie of God in the creatures.

*What further?*

For that if *Adam* in his perfection had need of this helpe, much more we, which are so grievously corrupted.

*You are then of iudgement, that the rest of the Lords day and of the seuenith day cannot be taken away.*

Yea verely, as that which is constantly and perpetually to be obserued.

*How prone you that this commandement is not ceremoniall but perpetuall?*

First, no Ceremonie hath place in the morall Law whereof this is a part: otherwise if this be Ceremoniall, then there are but nine words. Secondly, for that it was written by the finger of God, which the Ceremonies were not. Thirdly, it was written in tables of stone, as to signifie the hardnesse of our hearts, so to signifie the continuance of it. Fourthly, it was before any shadow or ceremonie, yea before Christ

Christ was promised, whom al ceremonies haue respect vnto.

*But sith it sometime shadowed our eternall rest: is it not therefore ceremoniall?*

That followeth not: for that the ceremonie of representation of the spirituall rest, came after the commandement of the rest; and therefore is accessorie and accidentall; for which cause the time of correction and of abolishment of ceremonies being come, that ceremonie may well fall away, and yet the Commandement remaine, as being not of the substance of the Commandement.

*Have you yet any further reason to confirme the perpetuity of the rest of the seventh day?*

Our Sauour Christ willing his children which *Mat. 24.* should liue about 40. yeeres after his ascension, to pray that their flight might not bee vpon the Sabbath, thereby to hinder them in the seruice of God; doth thereby sufficiently declare that hee held not this Commandement in the account of a ceremony.

*But is our rest vpon the Lords day or Sunday perpetual and vchangeable? or may not another seventh day be placed in stead thereof?*

No creature in heauen or earth can alter it.

*Why so?*

Because as God ceased from his labors on the Saturday: so Christ ceased from afflictions on the Sunday. As the one therefore was sanctified in regard of the creation; much more should the other bee sanctified in respect of the restoring and redemption of the world, being a greater worke then the creation.

*Is there any further prooff hereof?*

The continuall practise of our Sauour Christ, and *Iob. 10. 12.*

M

*Of and 16.*

*Mat. 23. 1.  
and 23. 7. &c.  
Reuel. 1. 10.  
1. Cor. 16. 1.*

of the Apostles should bee a sufficient rule vnto vs ; much more when the Apostles haue added a commandement thereof.

*When doth this our Sabbath begin ?*

At the dawning of the day ; for Christ rose in the dawning : and to put a difference between the Iewish Sabbath, and the true Christian Sabbath it is needfull that ours should begin at morning, when by the resurrection of Christ the world began to be renewed ; whereas the other began at night, when the world in the creation thereof was finished.

*Declare that by some example.*

*Mat. 23. 10.*

Paul being at Troas, after he had preached a whole day vntill midnight, celebrated the supper of the Lord the same night, which was a Sabbath day exercise : and therefore that night following the day, was a part of the Sabbath : for in the morning he departed, hauing stayed there seuen daies : whereof it is euident that it was done on the Lords day.

*How is the Commandement set forth ?*

First in a short summe, and after declared by parts.

*What is the short summe ?*

Remember thou keepe holy the Sabbath day.

*What is to be obserued in the word, Remember ?*

That although all the Commandements are needfully and diligently to be remembered, yet this more specially.

*Why so ?*

First, because this Commandement hath least light of nature to direct vs to the obseruation of it.

Secondly, for that wee are naturally most negligent in the obseruation of this, in suffering our selues to be withdrawne by our worldly businesse, from  
Gods

Gods seruice vpon the Lords day : therefore this speciall warning is added to it.

*What is it wee should here remember, for the better sanctifying of the Sabbath ?*

That we should compasse all our businesse within the working daies, that the worldly affaires enter not or enterch into possession of the Lords day ; not onely willingly, but not so much as by any forgetfulness : as when for want of foresight the payment of money due by obligation falleth out on that day.

*What are the parts of the Commandement ?*

They consist, partly in declining from things vnlawfull, and partly in doing the dutifull workes of this day.

*What must wee decline and leaue vndone on the Lords day ?*

Generally all our workes, and particularly those of the least importance, as gathering of stickes ; also those of greatest weight, as to worke in haruest, or on the Tabernacle and building the Temple.

*Numb. 15. 32.*

*31.*

*Exod. 31. 10.*

*11. 12.*

*What gather you from hence ?*

In the forbidding of the gathering of stickes, that the rest of the Lords day is broken by the smallest workes : and in that it was forbidden to build the Lords house vpon the Lords day, that the greatest and most important businesse, as working in seed time and haruest, is forbidden.

*Exod. 34. 21.*

*Is it meereley unlawfull to doe any bodily worke on the Lords day ?*

Things belonging to common honestie, and also to necessity for preservation of life, health, and goods, which otherwise would perish if they were not saued on that day, are excepted.

*Are we as strictly bound to keepe this Commandement as the Iewes?*

Yes verily, so farre as the Commandement reacheth; and more then they, because of the greater measure of Gods graces vpon vs about that which was vpon them.

Exod. 25.3.  
and 16.23.

*What do you say to the making of a fire, and dressing of meat vpon the Lords day? for neither of these were lawfull to the Iewes.*

Not to make a fire, or dresse meat on the Sabbath, were proper to the Pedagogie or maner of the gouernment of the children vnder the Law; as may appeare in that there was no Commandement of such strict obseruance of the Sabbath before the Law was giuen by *Moses*: it being therefore not perpetuall, must necessarily follow to be ceremoniall.

*Why is there so large a rehearshall of works and persons in this Commandement?*

To take away all excuses from all persons: for the Lord did see the corruption of men, who if they themselues come to the Church would thinke it sufficient, tewing and wearying their seruants at home with continuall labour, as many doe; so that it were better to be such mens oxen then seruants, for the small care they haue of their soules.

*What is the vse then of this rehearshall?*

That euery one is bound to yeeld a dutie vnto God.

*Was it not ordained also for rest vnto beasts, and honest recreation for men, especially seruants?*

They that say it was a policie for the rest and refreshing of men and beasts, which could not otherwise continue without it, say little or nothing to the purpose;

purpose; sith all things here contained, do concerne the worship of God: but that tewing and wearying of seruants and beasts is against the sixth commandement.

*Why doth he then make mention of the beast in this Commandement?*

Because of the whole imployment of men in the Lords seruice; for that beasts cannot bee trauelled, vnlesse man be withdrawne from Gods seruice: yea though the beast could labour without mans attendance, yet his mind would be caried thither.

*But to whom specially is the charge of this Commandement directed?*

To Housholders and Magistrats.

*What is the charge of Housholders?*

That not onely himselfe keepe the Lords day, but his wife and all his children and seruants: for as they serue him in the weeke, so must he see that they serue God on the Sabbath.

*What gather you of this?*

That a Housholder should at least be as carefull of the Lords businesse as of his owne: and if hee will not keepe such a seruant as is not faithfull in his ordinarie worke; much lesse should he keepe any that will not be carefull in the Lords worke, how skilfull foucer he be in their owne.

*What is the Magistrats part?*

To see that all within his gates keepe the Lords day: which sith he must doe to strangers, as Turkes and other infidels, by causing them to cease from labour, and to restraine them from all open and publicke contrarie worship of God, much more to all the



subiects vnder him, whom hee ought to force to heare the word.

*So much of the things that are forbidden, and of the persons whom this Commandement concerneth.*

*What is to be done on the Lords day?*

We must wholly exercise our selues in the holy seruice of God, partly in the Church, which is the proper vse of the Sabbath; and partly out of the Church and in the familie, the better to performe the exercises in the Church before they bee done, and the more to profit by them after they are done.

*What must we doe in the Church?*

1. Cor. 16.

Heare the word preached, pray with the congregation, receiue the Sacraments in the appointed time, and to giue vnto the poore according to our wealth and the blessing of God vpon vs.

*What must be done out of the Church?*

Link. 14. 7. to 16.

Psal. 80.

Psal. 92.

Examination of our selues and those that belong vnto vs, what wee haue profited; familiar talke of things belonging vnto the kingdome of heauen; also we must meditate vpon the exercises, and vpon the creatures, and vpon the prouidence, especially that in the government of the Church; and visit the sicke; for that is a worke of the Sabbath.

*What further prooffe haue you of this continuall exercise?*

Psal. 93.

In the Law, euery euening and euery morning were sacrifice, which on the Sabbath were multiplied: and the Psalme appointed to bee sung that day, declareth that it is a good thing to begin the praises of God early in the morning, and to continue the same till it be night.

*What*

*What gather you of this?*

That al exercises which serue not to make vs more fit to y<sup>e</sup> Lords work, are vnlawful vpo<sup>t</sup> the Lords day.

*What difference do you make between Sabbath nights and other nights?*

Great: for we should lay our selues down in greater quietnesse that night, vpon the sense and feeling of the comforts of the former exercises: So that our sleepe should be more quiet, by so much as the former exercises of the day haue bin more holy; otherwise we should declare we haue not kept a holy day to the Lord.

*So much of the commandement. What is the reason?*

A secret reason of comparison of the lesse: that for so much as God hath giuen man sixe daies to doe his owne businesse in, whether in labour or honest refreshing, which might haue giuen but one; hee ought not to grutch vnto God, the seruice of one whole day in seuen, who might haue taken sixe to himselfe, and left one onely to him.

*What gather you from thence?*

The inequall and niggardlie dealing of men with God.

*How so?*

For that by this commandement, asking at their seruants hands the worke of a whole day, yet in the Lords day are contented, both for themselues and those vnder them, to measure the day at three or foure houres; vsing one measure to mete the seruice due vnto them, and another to mete the seruice due vnto God; which thing is abominable before God, PROV 11.7. and so much the more as the things are greater where in the vnequalitie of measure is.

*What*

*What is the other reason?*

A reason expressed, which depēdeth vpon the example of God: That as God hauing made all things in the sixe daies, rested the seventh from creating any more; so should we rest from all our owne works.

*Was the Lord idle on the seventh day?*

No verilie: he did a great work in preserving the things created. So must we learne not to be idle vpon the Lords day, but to attend vpon the Lords seruice: by whose example wee may saue things on that day, but no waies get or gaine more.

*What is meant by sanctifying?*

Setting apart from worldly busines to the seruice of God.

*What by blessing?*

Not that this day in it selfe is more blessed then other daies, but by *blessing it*, hee meaneth those that keepe it shall be blessed.

*Wherein are they said to be blessed that keep the Sabbath day?*

First, in al the holy exercises of the Sabbath, which shal serue to their further increase, both of the knowledge and feare of God: secondly, in matters of this life, we shal not onely not be hindred by keeping the Sabbath, but more blessed then if we did worke that day: as of the other side, the gaine on the Lords day, shall, by the curse of God, melt and vanish away, what shew of profit soeuer it haue.

*So much of the first table concerning pietie, whereby God as a King, or father of a household, doth teach his subiects or familie, their duties towards himselfe: What is taught in the second table?*

Iustice, set downe in sixe commandements. Whereby

by he teacheth his subiects and family, their duties one towards another.

*What is generall to them all?*

That it is like vnto the first table : which is, that according to our measure of profiting in the first Table, men profit also in this. In which respect, the Prophets and Apostles, doe commonly trie the sinceritie and vprightness of profiting vnder the first Table, by the forwardnesse in the second.

*What is further common to all?*

That out of our loue to our neighbour, wee draw all our duties to all men, reaching them euen to the wicked ; so farre forth as we hinder not Gods glorie, nor some great dutie to other, especially the household of faith.

*May not that which seemes our dutie to man hinder the honour of God?*

Sometime it may so fall out, that that which men require, and that (commonly) of right, may not be giuen : as *Rahab*, being subiect to the King of Iericho, should haue failed in her dutie, if she had sent the spies at the Kings commandement, (shee preferring the obedience she owed to God, before the dutie she owed to man.) In regard whereof also, *Jonathan* reuealed his fathers counsell vnto *Dauid*, preferring the greater dutie before the lesser. So we owing a greater dutie to our Countrie, then to our naturall kindred ; must rather refuse to relieue them if they bee Traitors, then to suffer any hurt to come to our Countrie.

*But what if two haue need of that, which I can bestow but vpon one only?*

I must make choice of those that bee of the house-

N

hold

hold of faith before others, and of my kinsmen before strangers.

*So much of the generall. How are these sixe diuided?*

Into such as come vnto consent, and further: and such as come not to consent.

*What Commandements come to consent, and further?*

The first fiue of this second Table.

*How are they diuided?*

Into those that concerne speciall duties to speciall persons, and those that concerne general duties to al.

*What Commandements concerne speciall duties?*

The first of the second Table.

*What is the summe of the Commandement?*

All speciall duties to man, in regard of his and our speciall calling.

*How many sorts of persons are here to be considered?*

Two, vnequall and equall.

*Who are vnequall?*

Superiours and inferiours.

*What are superiours?*

They are such, as by Gods ordinance haue preeminence, and are termed by the name of Parents.

*Why are all superiours called by the name of parents?*

For that the name of parents being a most sweete name, men might thereby beallured the rather to the duties they owe, whether they bee duties that are to bee performed to them, or which they should performe.

*What else?*

For that the same at the first, and in the beginning of the world, were both Parents, Magistrates, Pastors, Scholemasters, &c.

*How*

*How doth this agree with the Commandement of Christ, that we should call no man father or master upon earth?*

The answer is, that our Sauour meaneth onely to restraine the ambitious titles of the Pharisees in those daies, which desired not onely so to bee called, but that men should rest in their authority alone.

*What is the honour due to superiours of all sorts?*

Reuerence of the mind, declared by some ciuill submission, as of rising before them, and of giuing them the honour of speaking first.

*Is there no dutie of superiors towards their inferiors?*

Yes: that they carrie themselves so, as they may be worthie the honour is giuen them.

*How many sorts of superiors are there?*

Two: without authority, and with authority.

*Who are superiors without authority?*

Such as God hath by nature, or by supereminent gifts, listed aboue vs; as the elder before the younger, the skillfull before him that hath lesse skill.

*What is our dutie towards such?*

First, to acknowledge the things wherein God hath preferred them vnto vs. Secondly, to make our benefit of them so farre as our calling will suffer.

*What is the dutie of them that are elders in yeeres?*

By graue and wise cariage of themselves, to procure reuerence vnto themselves.

*What followeth thereof?*

That of the one side they auoid lightnesse and variablenesse: of the other, sowernesse and austeritie.

*What is the dutie of such as are superiors in knowledge and skill?*



To vse their skill so as others may be benefited by them.

*Who are the superiors with authority?*

Such as by office haue charge ouer others.

*What are the inferiors?*

Such as be committed vnto their charge.

*What generall dutie is there betweene the superiors and inferiors of this sort?*

To pray more especially one for another.

*What is required of the inferiors?*

Two things: subiection, and obedience.

*What is subiection?*

An humble and ready mind of submitting themselves to the gouernment which is set ouer them, in acknowledging the necessity of their power in gouerning them.

*What is obedience?*

A voluntarie and heartie doing of that which the superiors commande, or patient suffering of that they shall afflict them in; albeit it should bee either without iust cause, or more excessiue then the cause requireth.

*Is there no restraint of this obedience?*

None, sving that which we owe vnto God; in regard whereof our obedience to them must bee in the Lord; that is, onely in lawfull things; otherwise we are with reuerence to refuse, and alledge our duty vnto God for our warrant.

*So much of inferiors in generall. What is the dutie of superiors?*

Prudently to gouerne such as are committed vnto them,

1. Tim. 2. 1.

Psal. 110. & 11.

Gen. 4. 1.

Psal. 119. & 119.

22. and 28. 9.

Rom. 13. 1.

Tit. 3. 1.

1. Tim. 6. 1.

Ephes. 6. 5. 6. 7.

1. Pet. 2. 19. 20.

Ephes. 4. 1. and

5. 24.

1. Sam. 2. 17.

them, not as Tyrants, but as those which haue a Governour about them, to whom they shall giue an account: and as those which rule ouer them, which are partakers of the same glory themselues looke for.

*In what things doth this consist?*

In two: direction, and recompence or reward.

*Wherein consisteth direction?*

In word and in worke.

*What must be done by word?*

They must bee instructed and commanded in the things which pertaine to God, and to their speciall callings.

*Must euery superior in authority, bee carefull for the instruction of his vnderlings in the things of God?*

Yes verily: and herein God hath declared his singular care of the euerlasting good of men: who hath therefore commended the care of Religion to so many, to the end they might be so much more assuredly kept in the feare of God.

*What is direction in worke?*

Good example of life, whereby we are to goe before them.

*Hitherto of Direction: What is Recompence?*

It is either a cheerefull reward for well doing, or a iust chastisement for euill; which both should bee answerable to the deed done.

*How many kinds of inferiors are there?*

Two: priuate and publike, and consequently so many superiors.

*What is the dutie of inferiours in priuate?*

Gen. 39. 2. 3. 4.

According to their places and gifts, to performe that which is commanded by the gouernors thereof for the good of the household.

*What is the dutie of the superiours in the household?*

Prou. 27. 23.

24. 15.

Prou. 31. 15.

Gen. 18. 6. 7. 8.

1. Tim. 5. 8.

Prouision of food and raiment, both sufficient and agreeable to euery ones estate; after, familiarly to teach them, and to goe before them in prayer accordingly.

*Who are the gouernors in the household?*

Ephes. 5. and 6.

Col. 3. and 4.

First the husband in regard of the wife, then the parents in regard of their children, and lastly the master in regard of his seruants.

*What is the dutie of the seruant in regard of his master?*

Gen. 24. 10.

11. &amp;c.

Ephes. 6. 5. 6. 7.

With care and faithfullnesse as in the presence of God, to bestow himselfe wholly the times appointed in his masters businesse.

*What is the masters dutie?*

Deut. 24. 14.

&amp; 15. 13. 14.

To recompence his seruice, according as the Lord hath blessed him by his labour.

*What are the common duties to the husband and wife?*

Ephes. 5. 25.

Mutuall loue one to another, declared by  
 mutuall helpe }  
 due beneuolence: } yet so  
 as the word presseth loue at the husbands hands  
 more then at the wifes, because men are commonly  
 most short of that dutie.*What is the wifes dutie to her husband?*

Ephes. 5. 22.

First, subiection in a more gentle kind then others: for albe it be made heauier then it was from the beginning through her transgression; yet that yoke is easier then any other subiections: and from subiection,

subiection, obedience, wherein wiues are oft short,  
as the husband in loue.

Secondly, she must represent his godly and com- 1. Cor. 11. 7.  
mendable image in all her behauiour: that in her, a  
man may see the wisdom and vprightnesse of her  
husband.

Thirdly, she must be a helper vnto him, by sauing Gen. 2.  
that which he bringeth in. 1. Tim. 3. 11.

*What is the husbands dutie to his wife?*

In an entire loue vnto her, to defend her from all Ephes. 5.  
cuill, as he would cherish his owne flesh, as Christ  
doth his Church.

*What is the dutie of children to their parents?*

It is either generall or speciall.

*What is generall?*

So to carrie themselves both in their parents tu- Prou. 10. 1. and  
ition, and after they are departed from them, as they 17. 23. & 31. 28.  
may cause their parents in their good bringing vp to  
be commended.

*What is the speciall dutie?*

That they ought not so much as attempt to bestow Gen. 24.  
themselves in mariage, without their parents cōsent. Iudg. 14. 2.

*What reason haue you to perswade children vnto* Gen. 21. 21. and  
*this dutie?* 27. 46. & 28. 9.

That seeing their parents haue taken such great 1. Cor. 7. 36.  
paines and trauell in bringing them vp, they should 37. 38.  
reape some fruits of their labours in bestowing of  
them; beside, that they giue them this honour, of e-  
steeming them better able to provide for their ma-  
riage.

*Is this dutie required onely of children to their na-  
turall parents that begat them?*

No: it is also required of children to their vncles  
and

Heb. 2.

andants, or to any other vnder whom they are, and that be instead of parents when parents are dead.

*What is the second dutie of children to their parents?*

1.Tim. 5.

That if their parents should want any thing wherewith God hath blessed them, they should be readie to relecue them.

*Somuch of the duties of children to their parents.*

*What are those of parents towards their children?*

They are either common to both parents, or particular to either of them.

*What are the common duties of both parents?*

Prov. 30. 11. &  
21. 6.

Gen. 4. 2.

They must marke the wits and inclinations of their children, and their owne ability: and so applie them in good time accordingly.

*What is the second common dutie?*

2. Cor. 12. 14.

To lay vp and prouide somewhat for their children, especially as they haue receiued of their ancestors, that they leaue the same to their posterity.

*What speciall dutie is there of the parents to the eldest sonne?*

Gen. 49. 3. 4.

That sith the Lord hath honoured him with that dignitie, as to be their strength; hee should also bee honoured of them at the least with a double portion, as of the rest of the brethren, with honour: yet so, as hee fall not from his honour by some horrible sinne.

*So much of the common duties to both: What is required of the father especially?*

Gen. 25. 18.

Luk. 1. 62. 63.

To giue the name vnto the child. For notwithstanding that the mothers haue sometimes giuen the names, yet that hath beene by permission of the fathers.

*What*

*What speciall dutie is laid upon the mother ?*  
To nurse the child, if shee be able.

Gen. 21. 7.  
1. Sam. 2.  
1. Tim. 5. 10.  
1. Tim. 2. 15.  
Lam. 4. 2. 4.  
2. Sam. 14. 17.  
Mat. 23. 11. 2.  
1. Thes. 2. 7. 8.  
and 11.

*Hitherto of superiors in priuate. What are they in publicke ?*

They are such as procure the common good of those, of whom they haue receiued the charge; and which forgetting themselves and their owne priuate good, so often as need shal require, procure the good of those which are vnder them.

*What is the dutie of their inferiors ?*

To minister charges, and other things necessary for the execution of their offices, and to their power to defend them in the same.

Rom. 13.  
1. Tim. 5. 17. 18.  
1. Cor. 9. 4. 5. 6. 7.  
8. 9. 10. & 13.

*Of how many sorts are those superiors ?*

They are also of two sorts: one are (as it were) diuine creatures, called the Ministers of the Church: the other are called humane creatures.

2. King. 2. 3  
1. Tim. 2.  
1. Pet. 4. 13. 14.

*Why call you the other humane creatures ?*

Because notwithstanding they are appointed of God, and such as without them, neither Church nor Common-wealth can stand: yet are not their kinds, and number, and order so appointed of God, but that men may make more or fewer, of greater authority or lesse, according as the occasions of places, times, or as the disposition of peoples doe require.

*What are the duties of the superiors in the Common-wealth ?*

They are twofold: First, in respect of Gods matters. Secondly, in regard of ciuill affaires.

1. Tim. 2. 1. 2.

*What is the speciall dutie of the ciuill Magistrate in Gods matters ?*

To see that true Religion bee maintained by the example of *Ezechiah, Iosiah*, and other good Kings,



to see good ordinances for Religion, grounded vpon the word of God, duely practised, that so God may be truly serued and glorified, and the Churches committed to their gouernment, may vnder them leade a quiet and a peaceable life in all godlines and honestie. 1.Tim.2.2.

*VVhat is the Magistrate specially to performe in respect of mens matters?*

1.Tim.2.1.  
Dan.4.7.8.9.  
Rom.13.4.5.

Hee must looke to the peace of the Commonwealth, where he dwelleth, and that iustice therein be duely executed, that euery man may enioy his owne: Psa.72. That the good may be cherished, & euil doers punished: Rom.13.3.4. And hee that neglecteth the former duety to God, shall neuer performe his latter duety, how politicke soeuer he seeme to be.

*So much of vnequals. VVhat is required of equals?*

Philip.2.

First, to liue together sociable and comfortablie, and not to exalt themselves aboue their fellowes, but to goe one before another in giuing honour.

*So much of the Commandement. How is the reason of the Commandement commended vnto vs by the Apostle?*

Isa.65.20.

First, because it is the first in order of the second table. Secondly, because it is with a promise, as no other commandement of the second table hath expressed: not that the obedience of other commandements lacketh promise: (the second commandement containing promise of good to those which obey it:) but because this commandement hath a particular promise of a long & peaceable life, which other haue not, in so great measure as this hath in those things it promiseteth. And because it is here expressed, it sheweth that a more plentiful blessing in this

this kind followeth from the obedience of this Commandement, then of the other that follow.

*How doth the Lord reuenge the breach of this Commandement, euen in this life?*

First vpon the parents, in giuing vnto them vngratious and disobedient children; and then vpon the children themselves: and that sometimes immediately from heaven, and sometimes by the hand of the Magistrate they are stricken.

*But how is this promise truly performed; seeing some wicked men liue long, and the godly are taken away, euen in the midst of their time?*

The godly liue so long as it shall serue for Gods glory, and for their owne good: but the wicked liue to their further condemnation. And herein God doth not a whit breake his promise; for if he promise a man siluer, and pay him with gold, and that with greater quantity, he doth him no iniurie, and the wicked gain nothing by their long life, receiving greater iudgement in hell.

*So much of the fifth Commandement concerning all speciall duties. What are the generall duties of the commandements that follow, which come at least to consent?*

They are either such as concerne the person of our neighbour; as the sixth, or those which belong to his person, as the seuenth, eight, and ninth.

*Rehearse the sixth Commandement.*

Thou shalt not murder.

*What is the summe of this commandement?*

Not to hurt our own person, or the person of our neighbour; but to procure safety, and to doe those things that lie in vs, for the preservation of his and

our life and health.

*What are the sorts of duties here contained?*

Either inward or outward.

*What are the inward?*

*Mat. 5. 21.*

*1. Iohn 3. 15.*

*1am. 3. 14.*

*Amos 6. 5. 6.*

*Rom. 1. 31.*

First, anger is forbidden, either without cause, or passing measure when the cause is iust. Secondly, hatred. Thirdly, enuie. Fourthly, want of compassion. Fifthly, frowardnesse, and vneasinesse to be intreated. Sixthly, desire of reuenge: Of all which it may bee said that is spoken of enuie, (Prou. 14. 30.) that they make a man a murderer of himselfe, and of his neighbours.

*What is contrary to these?*

*Ephes. 4. 26. &c.*

First, slownes to anger. Secondly, humanitie and kindnesse, because wee are all the creatures of one God, and the naturall children of *Adam*. Thirdly, a care of peace, and of auoiding offences. Fourthly, an easinesse to be reconciled. Fifthly, compassion. Sixthly, a patient suffering of iniuries, lest they breake out into greater mischiefes.

*What are the outward?*

They are to our neighbour either aliue or dead.

*What are they to our neighbour aliue?*

They are either in gesture or otherwise.

*What are they in gesture?*

*Gen. 4. 5. 6.*

*Matth. 27. 39.*

*Genes. 21. 9.*

*Galat. 4. 29.*

*Psalms. 10.*

All such gestures as declare the anger or hatred of the heart, as a lowring or frowning countenance, a scornfull nodding of the head, derision, snuffing; which, as sparkes, come from the fire of wrath and hatred, &c.

*What are they that are otherwise?*

Either in word or deed, which are also either against the bodie or the soule.

*What*

*What are the breaches in word against this Commandement?*

When speeches are contemptuously uttered, as to call our brother *Racha*: or wrathfully, as to call him foole; in which respect, words proceeding from wrath, are in the Scripture compared to *Juniper coales*, which burne most fiercely; or to a razor, or the pricking of a sword that cutteth most sharply. Mockings, for some wants of the bodie, especially for pietie; in stead that they ought to be an eie to the blind, and a foot to the lame. Crying, which is an vnseemely lifting vp of the voice: grudges, and complaints one of another.

*Matth. 5.  
Prov. 12. 18.  
Leuit. 19. 14.  
2. Sam. 6. 20.  
Job 29. 15.  
Eph. 4. 31.  
1. am. 5. 9.*

*What is the contrary?*

Courteous and amiable speeches, and to speake to the heart one of another.

*What are they in deed against the body?*

Either directly, or indirectly.

*What are the indirect hurts of the body?*

They are either { Privat,  
or  
Publicke.

*What are the indirect hurts in private?*

When it is against our wil; and we thinke nothing of it, as he which felleth a tree, and his axe head falleth, and hurteth, and killeth a man: in which case he shall haue the benefit of Sanctuarie, and tariie to the death of the high Priest. But it is to be noted, that that is in case a man be about a good worke: but if he kill a man at vnawares, in hurling stones to no vse, or if a drunkard in reeling should fell another, whereof hee should die; they ought also to die. Secondly, when one giueth not place to the furie of another, as *Iacob*

*Deut. 19. 4.*

*Genes. 27. 44.**Rom. 12. 21.**Exod. 22.**Iohn 5. Prou. 7.**& 25. 15.**Eccles. 10. 16.**2. Chron. 16. 12.**Judg. 14. 12.**2. Kings 1. 2.**Dent. 22.**Numb. 35. 31. 32.**Prou. 17. 15.**Dent. 25. 3.**2. Cor. 11. 24.**Dent. 16. 30.**Prou. 12. 10.**Dent. 22. 6.**& cap. 25.*

did to *Eſau* by his mothers counſell. Thirdly, when one defendeth not himſelfe without Iniurie, or purpoſe of reuenge, or to hurt his aduerſarie, and not onely to ſaue himſelfe. Fiſtly, when a man ſurſeteth or eateth out of time, or ſpendeth himſelfe by vnchaſt behauiour. Sixtly, when a man neglecteth phyſicke to preſerue or recouer health, ſo that it bee after hee haue firſt ſought vnto God. Senenthly, when hee vſeth not the honeſt recreation, wherwith his health may be maintained: for we muſt not think that there are no more waies to kill a mans ſelf but with a knife, &c. Eightlie, to this indirect murder belongeth, when women with child, either by miſdiet, or ſtrainē by reaching, and much more by dancing, either hurt the fruit of their wombe, or altogether miſcarrie. Ninthly, when ſtaires are ſo made that they are like to hurt either children, ſeruants or others: or when welles and ditches are not covered or fenced: wherunto belongeth that the Lord commanded the Iſraelites to haue battlements vpon their houſes.

*What are the publicke?*

When the high waies are not mended. Secondly, when thoſe to whom it appertaineth, doe not puniſh the breach of this Commandement. Thirdly, when the correction is exceſſiue: fourthly, when it is not in loue of iuſtice.

*Seeing our lane is commanded to God and man onely: whereof is it that mercifulneſſe is commanded to beaſts?*

All hard vſage of the creatures of God is forbidden, not ſo much in regard of them, as that thereby the Lord would traine vs forward to mercie to men.



*So much of the murderers of the bodie alone. What are they of the soule and body both?*

In superiours, when the Ministers are either idle and idoll Shepheards that cannot, or do not feed the flock committed to their charge: or for the most part neglect their owne, and busie themselves elsewhere, without necessary and lawfull employments. Secondly, those Magistrates, that procure not as much as in them lieth, the people vnder their government to frequent the hearing of the word, and receiuing of the Sacraments in the appointed times.

*Prov. 29. 18.  
Exe. 3. 8.  
1er. 48.  
Esa. 62. 6.  
1. Pet. 4. 2.  
Acl. 20. 28.*

*Are inferiours also guiltie of this sinne?*

Yea verily: all those people that haue no knowledge, especially hauing had the ordinary meanes appointed of God for obtaining the same, either of their owne or of others, which they might haue been the partakers of.

*How doe both superiours and inferiours kill the soule?*

By euill example of life: contrary whereunto is, to prouoke one another to loue, to giue no offence, neither to Iewes nor Gentiles, nor to the Church of God. Also in not rebuking thy neighbour, but suffering him to sinne.

*Mat. 9.  
1. Thes. 5. 14.  
Heb. 10. 24.  
1. Cor. 10. 32.  
Leuit. 19. 17.*

*So much of the duties of this Commandment appertaining to the person of our neighbour whiles he is alieue. What are they after his death?*

They either belong to his body, or to those that pertaine to him.

*What are the duties belonging to the bodie of the dead?*

To see it bee honestly buried, and funerals with mourning which is moderate; and therefore it belongeth to the person himselfe to giue order for his owne



owne comely and religious buriall.

*What is that must bee performed to those which belong vnto him?*

*Ruth 2.20.*

To prouide for his wife, children and posterity, that he may liue in them.

*So much of the Commandement it selfe. What doth the breach of it deserue?*

Iudgement without mercy shall bee vpon those that are mercilesse.

*Of how many sorts is it?*

It is either concerning this life, or that to come.

*What are they in this life?*

*Exod. 21.*

*Iudg. 1.5, 6.*

A seuerer punishment, as limme for limme, eye for eye, hand for hand, life for life, although it were a beast; and if it were knowne to be a striker. Secondly, short life: *blood-thirstie men liue not halfe their daies*; more particularly in Magistrates that should punish and doe not, that their life goeth for the offenders; as *Achabs* for *Benadads*; also *David* was exceedingly punished for sparing blood-thirstie men, as was *Abolon*, and not punishing them. Also God threatneth that he will not only reuenge the blood of the slaine vpon the murtherer himselfe, but also vpon his issue and posterity in vncurable diseases.

*1. King. 20.*

*2. Sam. 13. 29.*

*What is the punishment concerning the life to come?*

*Esa. 1.*

*1. Tim. 2. 8.*

That our prayers are not heard.

*What reasons are there to set forth the detestation of this sin of murthering a man downe right?*

*Numb. 35. 33.*

If a man deface the image of a Prince he is seuerely punished: how much more if he deface the image of God? If a beast (an vnreasonable creature) had killed a man, it should be slaine, and the flesh of it, although it might otherwise bee eaten, was not to bee eaten,

3. If this sinne goe vnpunished, God will require it at that place where it was committed.

*So much of the former Commandement concerning the person of our neighbour. VVhat is the other?*

It is of things belonging vnto him: wherein as euery one ought to be most pretious vnto him, so it is in order set the former; and therefore followeth the seuenth Commandement touching his wife, which is as himselte and one flesh with him.

*Rehearse the Commandement.*

Thou shalt not commit adulterie.

*VVhat is the summe of it?*

Continent or chaste vsage towards our selues, and towards our neighbour: forbidding all vncleanenesse, and commanding all chaste and honest behaniour.

*What are the speciall duties of this Commandement?*

They are either inward or outward.

*What are the breaches against the inward dutie?*

*Matth. 5. 28.*

*Colos. 3. 5.*

*1. Thes. 4. 4. 5.*

*1. Cor. 7. 9.*

The vnchastitie and vnhoneſtie of the mind; and it is either the desire of strange flesh, with resolution to haue it if he could; or else an inward boiling and burning, whereby godly motions, as with a fire, are burnt.

*What is contrary to this vncleanenesse?*

The virginie and continencie of the mind.

*1. Cor. 7. 3. 4.*

*What are the outward?*

Such vnchastnesse as being once ſeated in the mind, after sheweth it ſelfe outwardly.

*Of how many ſorts is it?*

It is either in things that belong to the body, as apparrell, meate drinke, &c. or else in the body it selfe.

*How is this Commandement broken in apparrell?*

*Deut. 22.5.*

If it be otherwise then belongeth to the sex, as if a man put on womans apparrell, which is abominable to God, or a woman a mans.

*What are the reasons hereof?*

God would haue euery sex hereby maintained, that the man should not bee effeminate, nor the woman mannish. Secondly, to auoide a most notorious occasion of shamefull sinne, as of a man committing sinne with man, and woman with woman: for if a man may be inflamed with a wanton picture painted; much more by a liuely image and portraiture of the sexe. Thirdly, it is a dishonor to a man to belie his sexe, and to spoile himselfe of the dignitie God hath giuen him; and presumption for a woman to desire the representation of a better sexethen God hath set her in.

*What is the second breach in apparrell?*

When it is excessiue about either our estate, or else ability.

*What is the third?*

*Prov. 7.*

When there is in it lightnesse, as some apparrell is called by the holy Ghost, whorish.

*What is the fourth?*

*2. Sam. 13.*

When it is not according to the custome of the countrie, citie or towne where we dwell, but new-fangled.

*But may not women in their apparrell submit themselves to please their husbands?*

They must seek to please them by lawfull meanes;  
and

and therefore clothing themselves in decent apparell with sobriety : for the rest, they are to put their trust in God, who is able by modestie in apparell to maintaine their husbands loue towards them. 1. Pet. 3. 5.

*VVhat apparell are we then to use ?*

Such as commeth vnder the rule of the Apostle ; Tit. 2. namely, that it witnesseth our godlinesse and modestie ; and therefore although some exceeding this measure say they doe it not to allure any : yet if others be allured by it, it is a sinne in them ; although not so great as in the other, which propound allurements to themselves in their wanton apparell.

*So much of the breach of this Commandement in apparell. What is it in meate and drinke ?*

Either in the quality, when wee seeke too much dainties, and those meates & drinks which prouoke this sinne : or else in quantitie, when wee feed to fullnesse of them. Deut. 14. 21. Exech. 36. 49.

*VVhat is contrarie to this ?*

A moderate and sober diet.

*So much of the breach without the body. VVhat is it in the body ?*

Either in the parts, or in the whole.

*VVhat breach is there in the parts ?*

When the tongue, eyes and eares are suffered to wander in wantonnesse.

*How is this Commandement broken in the tongue ?*

In filthie speech, whereby not onely the speakers heart, but also the hearts of the hearers are inflamed. 1. Cor. 13. 33. Ephes. 5. 3. 4 Whither refer bad songs, balads, interludes, and amorous bookes.

*VVhat is contrarie to this ?*

Modest and chaste talke, by the example of the Iudg. 3. 24. 1. Sam. 1. 29 holy

*Iudg. 3. 4.  
1. Sam. 1. 19.*

holy Ghost, who speaking by necessity of soule things, vseth chaste speech; as, *he knew her, he covered his feet.*

*What breach is there in the eye?*

*Matth. 5.  
Gen. 9. 7.  
2. Pet. 2. 14.*

When the eye (the seate of adulterie or of chastity) is fixed to behold the beaurie of another: or else wanton pictures, whereby the heart is inflamed.

*What is contrary to this?*

*Iob 21.  
Psal. 119.*

To make a couenant with our eyes, and pray that the Lord would turne away our eyes from seeing vanitie.

*How doth a man sinne by his eares?*

When he delighteth in hearing vn honest things, although for his credit hee will not speake them.

*Esa. 2. 16.  
Marke 6. 22.*

*What further abuse of the parts is there this way?*  
All light gesture and behaviour of a mans body, in wanton dancing and mincing.

*What is contrary to this?*

*Rom. 6.*

That a man so carrie and direct these parts, as they be not weapons of vncleanesse.

*What is the breach in the whole body?*

Either in respect of himselfe or others.

*What is that in regard of himselfe?*

First, in ceasing from doing any profitable thing, as in idleness. Also shedding of the seed either by night or day, rising from excessiue eating and vncleane cogitations; or other sinfull meanes.

*How is it with others?*

Either in unlawfull coniunction, of all which the unlawfull vowes of continence are nurses, or unlawfull separation.

*How doe men offend by unlawfull coniunction?*

By



By mixture either with their owne kind, or with other.

*What is common to those unlawfull mixtures that are with their owne kind?*

That they may be all either voluntarie in both, or by force in the one; where the partie forced is to bee holden guilelesse.

*Of how many sorts are they?*

They are either naturall or vnnaturall.

*What is the naturall coniunction forbidden by this law?*

Fornication, and Adulterie.

*Deut. 22. 28.*

*What is fornication?*

When two single persons come together out of the estate of Matrimony: where it is manifest that the stewes, permitted, yea authorized and defended in Poperie, are vnlawfull and expressely forbidden in the Law; and the Kings commended in the Scripture who tooke away such filthinesse out of their land: The rather, considering that by them, not fornication onely, but adulteries, yea incests also were committed, when as both married and vnmarried came thither, and oftentimes some of the same blood or affinity committed villanie with one whore: so far is it that they are remedies of vncleanenesse.

*Leuit. 19.*

*Deut. 23.*

*1. King. 15. 12.*

*2. King. 23. 7.*

*What is Adulterie?*

When at least one of the persons married or contracted in mariage, companieth with another: whether also may be referred Polygamie and the hauing of many wiues at once; which was euer vnlawfull, howsoever for a time it was borne with of God, in regard of encreasing the world and Church.

*May not a man also sin against this Commandment*



*in the naturall use of his owne wife?*

Yes verily, when the honourable and chaste estate of Matrimonie is vsed to wantonnesse, and not with moderation, and seemeliness; as a man may fault in excesse of wine, although it be his owne.

1. Thes. 4. 4.

*Hitherto of the unlawfull coniunction which is naturally of those of the same kind. What is unnatural?*

They are either of both sexes, or of some sex with the same sex.

*What are those of both sexes?*Leuit. 18. 19.  
Exech. 18. 6. &  
21. 10.

First, when a man doth keepe companie with his wife, when it is with her according to the maner of women. Secondly, when there is a mixture of those bodies that are within the degrees of kindred or alliance, forbidden by the Law of God, although it be in mariage.

*What is that of one sex with the same sex?*

Buggerie, when man with man, or woman with woman committeth filthinesse.

Leuit. 18. 12.

*Hitherto of unlawfull mixture with their owne kind.**What is that with another kind?*

Leuit. 18. 13.

First, of a man or woman with a beast. Secondly, of a man or woman with a spirit vnder the shape of a man or woman; for as they may cate meate with vs, so they may haue company.

*Hitherto of the unlawfull coniunction. What is the unnatural separation?*

It is either committed when the partie is present, or when it is absent.

*What when the partie is present?*

When due beneuolence is not yeilded, although there be aptnesse thereunto, nor any hinderance by  
con-

consent, in respect of extraordinarie prayer.

*How when the partie is absent?*

Either priuately or publicly.

*How priuately?*

When the partie withdraweth it selfe in mislike or lothsomenesse, or else by long and vnneccessarie iournies of trauellling, of merchandise, warres, &c.

*When publicly?*

When separation by the Magistrate hath gone before, without lawfull cause.

*So much of the Commandement. What are the punishments of the breach?*

First, when many other sinnes are hid, this is most commonly discovered. Secondly, the sin is a iudgement of it selfe. Thirdly, God will iudge them of rentimes in this world, alwaies in the world to come. Fourthly, more particularly, whipping for fornicatio, and death to other vnlawfull mixtures. Fifthly, it spendeth the goods, as also hurteth the bodie, and bereaueth a man of his vnderstanding and iudgement; and not onely reacheth to the offenders themselues, but also to their children, as that the bastard to the tenth generation might not enter into the Sanctuarie; likewise against his wife and lawfull children, whilest thereby he often times maketh a stewes of his house, as *David* did by the adultery hee committed with the wife of *Urias*. And children begotten in horrible incest, to be burnt or slaine in their mothers wombe,

*Num. 5. 33.*

*Iob 4. 16.*

*Rom. 11.*

*Heb. 13.*

*1. Cor. 6.*

*Num. 25.*

*Genes. 12.*

*1. Cor. 10. 8.*

*Gen. 34.*

*Judg. 19.*

*Prou. 7.*

*Iob 31. 12.*

*Ros. 4. 11.*

*Deut. 23. 2.*

*2. Sam. 13.*

*2. Sam. 16. 11.*

*Job 31. 9.*

*Leuit. 20. 10.*

*What is the eight Commandement?*

Thou shalt not steale.

*What is the summe of it?*

To giue to every one that which is his, and not onely not to diminish by any means my neighbors goods,

goods, but to preserve them, and as occasion serveth to increase them.

*How is the breach of this Commandement?*

Either inward or outward.

*How is it inward?*

*Matth. 15. 19.*

*1. Tim. 6. 9. 10.*

*Ephes. 5. 3.*

When a mans eye is so set vpon his neighbours goods, that he desireth them with resolution to haue them if hee can.

*What is the doctrine of this?*

That not onely mens hands, but also their hearts are here bound to the good abearing, not so to desire their neighbours goods, as is aforesaid.

*What is contrarie to this desire?*

*Heb. 13. 5.*

*1. Tim. 6. 6.*

*Phil. 4. 11.*

A mind contented with it owne, and with that which is present.

*So much of the inward breach. What is the outward?*

First the instruments and practises of theft secondly, the theft it selfe.

*What are the instruments of theft here charged?*

*Prov. 1. 11. 12.*

*Isa. 7. 21.*

First, the tongue, that it professe not the desire of our neighbours goods: secondly, the eye.

*What kinds of theft are there?*

Either priuate or publicke, and the same either with colour or without colour, the first being oftentimes more hainous then the second.

*Wherein is priuate theft occupied?*

It is either in abuse of our owne, or in pursuit of our neighbours goods.

*How doe we abuse our owne goods?*

Either in laishing and lashing them out, or in covetous holding of them.

*What is the abuse of our goods in laishing them out?*

When men in their diet, apparrell, furniture of houses

houses, building, or otherwise exceed either their estate and ability, or the use and custom of their Country: whither refer suretyship vnnecessarie and causelesse; also to giue to stout and lustie rogues.

Deut. 12. 15.  
Prov. 11. 15.  
2. Thef. 3.

*How are our goods abused in fast holding in of them?*

When we withhold those things from the poore which we ought in dutie to bestow vpon them, or delay the giuing in time.

Prov. 3. 28.

*What is priuaty theft in pursuit of our neighbours goods with colour?*

When in buying and selling, bartering, snapping, scorsing & changing, the buier concealeth the goodnes, or the seller the faults, and blindfoldeth the truth with coloured speeches. Likewise when in borrowing and lending, setting and taking, gaging and waging, men either make no conscience, or haue no skill to doe that which is equall and profitable, as well for others they trade with, as for themselves; where false measures come to be considered. Hitherto belongeth forestalling, engrossing, monopolies, vsurie, bankerrouts, that to enrich themselves, endamage others; remouing of ancient bounds: hitherto referre suits in Law for light matters.

Leuit. 25. 14.  
Prov. 10. 14.  
Luke 19. 8.  
Exod. 22. 26.  
Deut. 24. 6.  
Deut. 25. 13. 14.  
Amos 8. 4.  
Prov. 22. 18.  
Hos. 4. 8.  
1. Cor. 6. 7.

*How is it without colour of Law?*

Either priuaty without his knowledge, as theeues and pickers; whither referre the not restoring of things found: or violently, he knowing it, and sometimes beholding it: as pirats, robbers. Hither is referred oppression, as when the rich withhold the hire of the labourer, or when debt is withholden: Souldiers not content with their pay goe a freebooting, &c.

Deut. 23. 7.  
James 5. 4.  
Rom. 13.  
Luke 3. 4.

*What is the right use of our owne?*

Q

A

*Prov. 22. 5. 17.**Eccl. 12. 27.**2. Cor. 8. 13.**Prov. 13. 11.*

A frugalitie and good husbanding of it.

*What is further contrary to these effects?*

Labour in some lawfull vocation.

*How may we know the bounds of a lawfull vocation?*

*1. Cor. 7. 14.**1. Pet. 4. 10.*

It is occupied, first in the information and instruction of the mind with good knowledge, as those which teach and learne. Secondly, in the defence of the body, as the Magistrate both in peace and warre. Thirdly, in providing for the necessarie helps of this life, as are Artificers and Merchants.

*What manner of men are here condemned?*

All idle persons, or those which are occupied in hurtfull or vnprofitable trades, as the Romish merchants, Image, Beade makers, and makers of the like trash: Iuglers, wandring and roguing Minstrels, Magicians, Astrologers and such like.

*Is there any thing else required to a lawfull calling?*

Yes verily, as that it be lawfull to him that vseth it; which is, when he is able for it: secondly, when being called thereunto he diligently and continually exerciseth himselfe in it.

*Is there no intermission or recreation, granted unto a Christian man from his labours in the six daies?*

There is, to the end he may the better continue his labour, so the same bee honest and profitable, for the exercise of the mind, or of the body; hurtfull and dangerous pastimes being auoided: for as recreation belongs to the sixth Commandement, so farre as health is maintained thereby; so it belongeth to this Commandement, so far forth as wee may be the better able to labour.

*What sorts of publicke theft are there?*

Either in Church or Common-wealth.

*What*



*What is Church theſe?*

It is ſacriledge, conſiſting partly in things ſpirituell, *Malach. 2.*  
and partly in things temporall.

*What is ſpirituell ſacriledge?*

When the Church is deprived of ſound doctrine,  
through the insufficiency or negligence of the Pa-  
ſtors and Teachers.

*What is temporall ſacriledge?*

When the goods of the Church are withdrawne  
from them to whom they belong, or when benefices  
are ſold.

*Who are they that ſinne in ſpirituell ſacriledge?*

Either Miniſters or people.

*What are the Miniſters ſinning therein?*

Fiſt, the ignorant, inſufficient, and dumbe Mi-  
niſters, which take wages and cannot doe their due-  
tie. Secondly, the makers and brokers of them.  
Thirdly, the idle negligent Miniſters. Hitherto refer  
Monks, Friars, Nuns, &c.

*How doe the people ſinne herein?*

When they not onely are content to bee vnder  
ſuch Miniſters as either cannot or will not reprove  
them of their ſins, but alſo deſire and ſeek for them.

*What is the theft in the Common-wealth?*

When the common goods are either taken away,  
or applied to any private uſe; or when reward is ta-  
ken for iudgement: falſe coiners of money, waſhers  
or clippers.

*Hitherto of the Commandement: by the whole drift  
and ſcope whereof is manifeſtly overthrowne the  
error of the Anabaptiſts touching the commu-  
nitie of goods. What is the puniſhment for the  
breach thereof?*



It is either that which God executeth by his iust iudgement : or man.

*What is the iudgement God executeth ?*

*Pro. 20. 21.  
Esa. 33.*

Euill gotten goods are worse, or soone spent, as experience teacheth, and the common prouerb ; Of euill gotten goods, there is not the third heire ; also, *he that spoileth, shall himselfe be spoiled.*

*What else ?*

*Pro. 19. 15.*

Pouerty.

*What further ?*

*Deut. 25. 15.*

Shortnes of life : for as to those that liue iustly long life is promised : so to him that doth otherwise short is threatned.

*What is the speciall punishment by man ?*

*Job. 7. 20. 26. ]  
Act. 5. 1. 12.*

Diuers, according to the particular thefts ; as the stealing of an oxe is greater in proportion then the stealing of a sheepe, so should the punishment be : and some stealing of goods by reason of circumstances doth deserue death : and simplie the stealing of a man, as *Iosephs* brethren which sold him to the *Ismaelites*, deserued death. And so should bee punished those that steale mens daughters.

*So much of the Commandement concerning our neighbours goods. What is it concerning our neighbours good name ?*

The ninth. Thou shalt not beare false witnesse against thy neighbour.

*What is the summe of it ?*

That we hurt not our neighbors good name, but maintaine, and as occasion is giuen, augment and increase it.

*How is this Commandement broken ?*

Either inwardly, or outwardly.

When

*How is it broken inwardly?* 1.Tim.6.4.

1. When a man in any thing hath an vngrounded suspicion of his neighbour. 2. When hee doth also in his mind condemne him aliuie or dead, hauing no good warrant for it. Pro.17.17.  
Ait.18.4.  
2.13.  
1.Sam.1.17.  
1.Sam.17.18.

*Is all suspicion and condemnation to be condemned?*

No, for it is not vnlawfull to suspect my neighbor of naughtinesse, if I haue good ground of it; nor to condemne him in that whereof he stands euidently conuicted.

*What is contrarie to this, in obseruing whereof wee may the better keepe this Law?*

Charitie and loue which is not suspicious; but expoundeth things in the best part, where the presumptions are not strong to the contrary. Contrarie to which vngrounded suspicion, is to interpret doubtfull things in the best part: yet not to neglect the suspicions that are grounded, as did Gedaliah. 2.Cor.13.  
1.Cor.13.5.  
Gen.37.31.32.  
33.  
Jer.40.14.15.  
16.  
Jer.40.14.  
15.16.

*What is the outward breach?*

In words or deeds to draw an euill name vpon himselfe or his neighbour.

*What great matter is it if a mans good name be hurt, as long as neither his person nor his goods are touched?*

First, those gifts that God hath bestowed vpon him or others are not so esteemed as is meet, and as they should bee, whereby glory falleth from God which is the author and giuer of them. Secondly, his endeours and labours are not so profitable to men as otherwise they might bee, if his good name remained whole and vntouched. Thirdly, it is discomfortable to himselfe to haue an euill name, as a good name is comfortable. And therefore a man ought to labour to get a good name, and when hee hath

It is either that which God executeth by his iust iudgement : or man.

*What is the iudgement God executeth ?*

Euill gotten goods are worse, or soone spent, as experience teacheth, and the common prouerb ; Of euill gotten goods, there is not the third heire ; also, *he that spoileth, shall himselfe be spoiled.*

Pro. 20. 21.  
Esa. 33.

Pro. 15

Deut.

Iosh.  
Aha.

IRREGULAR

PAGINATION

My  
wife

the  
then  
the:

and some stealing of goods by reason of circumstances doth deserue death : and simplie the stealing of a man, as *Iosephs* brethren which sold him to the *Ismaelites*, deserued death. And so should bee punished those that steale mens daughters.

*So much of the Commandement concerning our neighbours goods. What is it concerning our neighbours good name ?*

The ninth. Thou shalt not beare false witnesse against thy neighbour.

*What is the summe of it ?*

That we hurt not our neighbors good name, but maintaine, and as occasion is giuen, augment and increase it.

*How is this Commandement broken ?*

Either inwardly, or outwardly.

When

*How is it broken inwardly?* 1.Tim.6.4.

1. When a man in any thing hath an vngrounded suspicion of his neighbour. 2. When hee doth also in his mind condemne him alieue or dead, hauing no good warrant for it. Pro.17.17.  
Act.28.4.  
2.13.  
1.Sam.1.17.  
1.Sam.17.28.

*Is all suspicion and condemnation to be condemned?*

No, for it is not vnlawfull to suspect my neighbor of naughtinesse, if I haue good ground of it; nor to condemne him in that whereof he stands euidently conuicted.

*What is contrarie to this, in obseruing whereof wee may the better keepe this Law?*

Charitie and loue which is not suspicious; but expoundeth things in the best part, where the presumptions are not strong to the contrary. Contrarie to which vngrounded suspicion, is to interpret doubtful things in the best part: yet not to neglect the suspicions that are grounded, as did Gedaliah. 1.Cor.13.  
1.Cor.13.5.  
Gen.37.31.32.  
33.  
Jer.40.14.15.  
16.  
Jer.40.14.  
15.16.

*What is the outward breach?*

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First, those gifts that God hath bestowed vpon him or others are not so esteemed as is meet, and as they should bee, wherby glory falleth from God which is the author and giuer of them. Secondly, his endeours and labours are not so profitable to men as otherwise they might bee, if his good name remained whole and vntouched. Thirdly, it is discomfortable to himselfe to haue an euill name, as a good name is comfortable. And therefore a man ought to labour to get a good name, and when hee hath

*Pron. 10. 7.  
Mark 15. 9.  
Eccles. 20. 1.*

hath gotten it to keepe it, and therefore to labour for righteousness, which preserueth a good name. And that not in some things, but in all; for that as one flie corrupteth the whole box of ointment, so one vice doth deface a mans estimation.

*In how many sorts is the outward breach hereof made?*

In silence, or in speech.

*Who especially sinne in silence?*

First, the dumb Ministers, and these which cannot deliuer the truth fully; and the idle, that being able doe it not.

Secondly, those that refuse to speake in the priuat cause of their neighbours good name.

*How is it broken in speech?*

*Psal. 15. 3.*

Either in giuing forth of speech, or receiuing it in.

*How in giuing it forth?*

Either in speaking false or true things.

*How in speaking false things?*

First, in a lie: secondly, in an vntruth.

*What is a lie?*

*Genes. 8. 12.  
Ab. 5. 3.*

When a man speaketh contrary to his own knowledge.

*What is an vntruth?*

*Gen. 31. 31. 32.*

When a man telleth that which is false, thinking it is true.

*Of how many sorts is a lie, or vntruth?*

Either publicke, or priuate.

*What is it in publicke?*

Either in Church, or Common-wealth.

*How is it in the Church?*

When the Minister deliuereth not sound doctrine,

Grine, or misapplieth that hee deliuereth: or when one denieth a truth before the Church, or the publicke officers thereof.

*How is it in the Commonwealth?*

When the Iudge giueth wrong iudgement. When the Seriant or Counsellour defendeth a bad cause, either through want of skil, or contrarie to knowledge. When men witnesse falslie in iudgement. Then also, when true iudgement is giuen, execution commeth not accordingly.

*Prov. 17. 15.*

*1. Kings 21. 12.*

*What is a priuat lie or vntruth?*

When one man lieth or speaketh vntruth to, or of another: of which sort commonly are al backbiters, slanderers, whisperers, &c. which in conscience of the vntruth, or lie they tell, seeke corners. Contrarie whereunto is a reioycing at the good report of another.

*Rom. 1. 8.*

*What notable argument is there of those that are void of conscience hereunto?*

He that dealeth not faithfully in publicke matters, will seldome make conscience in priuat things; and he that dealeth trulie in matters publicke, will also in things priuat commonly deale truely. Here wil come in the lie in iest, and consequently iesters, likewise the officious lie, as it is called.

*Prov. 11. 5.*

*Ephes. 5. 4.*

*So much of the breach of this commandment in speaking of false things. What is it in speaking true things?*

When the words are rehearsed, and the sense passed ouer: also when the truth is spoken to hurt our neighbour; then, when men are vaine and idle babblers, or proud boasters, and vaine glorious, also flatterers: likewise, when things are spoken out of time, or

*Matth. 26. 9.*

*1. Sam. 21. 9. 10.*

*Psal. 92. 3.*

*Ephes. 5. 4.*

*Rom. 1. 29.*



Prov. 17. 2.

Prov. 27. 6. 14.

Acts 11. 21.

Matth. 11. 15.

to them they belong not. Contrary to all which abuses of the tongue, is to use it in commending the good gifts of our neighbours to others, and admonishing, exhorting, and reprooving our neighbours themselves, as occasion requireth in time and season.

*So much of the breach of this Commandement, in giving forth ill speeches: What is it in receiving in?*

1 Sam. 24. 5.

Prov. 25. 23.

When men have their eares open to heare ill of their neighbour with allowance. Contrary whereunto is the repulsing, and terrifying of such, as are bringers of slanderous speeches against their neighbour.

*So much of the commandement: What is the punishment of the breach thereof?*

Matth. 7. 2.

To be suspected, condemned, and euill reported of. Secondly, the false witness should haue that punishment laid vpon him which should haue been inflicted vpon the other, whom he witnesseth against, if his witness had been true.

Deut. 19.

*So much of the Commandements with consent: What is it without consent?*

The tenth: Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, &c.

*Is all desire here condemned?*

Galat. 5. 17.

No, there is a naturall desire of meate and drinke, sleepe, and of posteritie, not to be condemned. Likewise, the spirit desireth or lusteth against the flesh, as well as the flesh lusteth against the spirit, and therefore it is not said simply, thou shalt not couet: but, &c. neither is it said, thou shalt not couet a wife, a manservant, &c. but, thou shalt not couet thy neighbours wife, &c.

*What is that concupiscence which is here condemned?*

It doth namely, and expressly condemne al vnlawfull couetings of pleasures or profit, which concerne our neighbour, and in them all other concupiscence against the neighbour which come not to consent, and commandeth the contrary holinesse.

*Why doth he specially make mention of the seruants, oxe and asse?*

Because there was speciall vse of these amongst Gods people, more then amongst vs; according to a saying of the Hebrewes, that obserue, that the Scripture vseth to speake of the things that fall into the practise of life.

*Doth this commandement reach further then all the former?*

Yea verely: in which respect, the Apostle confesseth, that notwithstanding he profited in the knowledge of the Law about his fellowes; yet that hee knew not what sinne was, vntill hauing commenced Doctor in the schoole of the holy Ghost, through the knowledge of the Gospell, hee vnderstood this Commandement. And therefore it is no great maruell, if the great Doctors in Popery remaine ignorant of this Commandement. *Rom. 7.*

*Why? what is in it?*

It doth not onely condemne the euill desires, but all pronenesse to sinne, together with the cause; from which the same by the iust iudgement of God cometh, and therefore by this Commandement especiallie are all men conuincd of sinne. *Psalm. 143. 2.*  
*Rom. 7. 7.*

*What learne you from hence?*

The error of the Papists is evidently confuted; that hold that we haue free will to doe good or euill, whereas we cannot but sinne in coueting euill, vntill *Gal. 5. 16. 17.*

we be borne anew.

*If we sinne necessarily and cannot but sinne, then it seemeth we are not to be blamed.*

Yes, the necessitie of sin doth not exempt vs from sinne, but onely constraint.

*What are the sinnes against this Commandement?*

Either without vs, or within vs.

*What is the sinne without vs?*

That which *Adam* first committed, so farre only as he sinned against his posteritie, and not against God directly, which we also haue committed in *Adam* by the Law of propagation, and generation. For as *Adams* felicitie should haue bin ours, if he had stood in it; so was his transgression ours.

*What familiar example is there to make this plaine?*

A man being a slaue, his progenie to all posterities shall be slaues. A man also being attainted of high treason, the attaint of blood reacheth to his posteritie. The young serpents and woolues that neuer stung men, nor deuoured sheep, are notwithstanding worthe to die.

*So much of the sinnes without vs. What are the sins within vs?*

*James 1. 14.*

*Rom. 1. 12. 23.*

The deprivation of good, and the naturall corruption of being prone to euill: which also hee hath at the first minute and moment of his conception. Against the Pelagians, that teach that sin commeth by imitation.

*How is this sinne noted out vnto vs?*

In that other sinnes haue their speciall names, where this property is called *sinne*; because it is the puddle and sincke of other sinnes: and for that also the more it is pressed, the more it bursteth forth, (as mightie

mightie streames that cannot bee stopped ) till God by his holy spirit reſtraine it.

*What is the ſecond ſinne within vs ?*

Wandering and euill thoughts, though we neuer like of them.

*How can that be reckoned for ſinne, which is reiect-  
ed as ſoone as it is hatched ?*

Euen the riſing of ſuch a thing in our minds, argu-  
eth our corruption of nature : for were not that in-  
borne corruption, it could not once enter into our  
thoughts, further then it were offered vnto vs by  
ſome outward tentation of the diuel, or of the world,  
as it was vnto our Saviour Chriſt. And although in  
the incorrupt eſtate of a man, hee might dutifully  
haue thought of the tranſgreſſion of the Comman-  
dement, with a perfect hatred of it ; yet the ſame  
ſhould not haue beene (as now it is ) ſuddenly riſing  
in the mind, without thinking or meditation of the  
naughtines and hatefullneſſe thereof ; where now  
theſe thoughts riſe ſuddenly, and the hatred and de-  
teſtation commeth after, and is not in ſuch perfe-  
ction as then it ſhould haue beene. Whereas the Lord  
our God hath the eyes of his glory ſo pure, that hee  
will not allow of the leaſt corruption in the temple  
of our hearts, where he ſeateth himſelfe, and cannot  
abide that they ſhould be made a thorow-faire, for  
euil thoughts to goe vp and downe as it were ſetting  
in them, but will haue all whipped out.

*What is the third ſinne within vs ?*

When there is a wandring wicked thought, with  
ſome liking, though we reiect it. Hither may be re-  
ferred, firſt, vain, ſudden wiſhes, then dreames, which  
haue ſome euill in them, and yet not from any liking

of those things when a man is awake, and which a man awake misliketh.

*So much of the Commandement. What is the vse of it?*

To teach vs aboue all other commandements, that we are miserable and wretched by nature, subiect to the curse and wrath of God.

*What followeth to be spoken of?*

The sum of the whole Law, because it is a thing annexed to all the Commandements.

*What is the summe?*

Leuit. 10. 17.

*Thou shalt loue the Lord thy God with all thy heart, with all thy mind, and with all thy vnderstanding, and thy neighbour as thy selfe: taken out of Deut. 6. 5. and Leuit. 19. 18.*

*What is the summe of this summe?*

Loue: which consisteth in two heads; to wit, the loue of God, and of our neighbour.

*What vse is there of this short summe?*

Very great, both to shew the maruellous wisdom of God, and also for singular profit that redoundeth thereof.

*Wherein appeareth the wisdom of God?*

That sith it was great cunning to contriue the whole will of God into ten words; it must needs be more wonderfull to bring all vnto two.

*What is the profit that redoundeth vnto vs?*

It ariseth of the twofold vse of the Law before spoken, namely, first that we being humbled might be thereby driuen vnto Christ. Secondly, that thereby we might be directed to his obedience.

*What profit ariseth of the first vse concerning humiliation?*

That



That men being brought to a neerer sight of their finnes, might bee the more earnest to come vnto Christ.

*How shall that be?*

That when all our finnes are gathered and mustered into one troope or heape, they may appeare the greater, to cast vs downe the more: as a man owing sundrie debts vnto diuers or vnto one man, in the particulars is confident of his abilitie to pay all, as long as he heareth they are but all small summes, but hearing the whole summe, despaireth of the paiment of it: Or when as there be many souldiers comming against their enemy, but yet here & there scattered, they doe not affect vs with so great feare, as when they be gathered and ranged in order, and are all vnder one sight or view.

*Shew the same in our loue towards God.*

In that it should bee done in simple obedience of the whole man, that is, all the functions both of soule and body, which is impossible for any man to doe.

*What are they of the soule?*

Namely two: of the mind, and of the affections.

*What are they of the mind?*

The vnderstanding and iudgement: vnto both which is memorie annexed.

*What is vnderstanding?*

The vnderstanding is that, whereby wee must know perfectly all; but wee are ignorant of many things, and those which wee know, wee know them but in part, and that which we know we iudge not a right of, nor remember as wee ought. Secondly, the will, whereby we must perfectly loue the knowne good, and perfectly hate the knowne euill, of which



we come a great deale shorter then of the other.

*What are they of the body?*

All the members, parts, and graces of the body : as beautie, strength, &c. which should be wholly bestowed in the service of God : but the wandring of our eyes in hearing the word preached, doth easilie bewray the great negligence and small obedience of the rest.

*How is it shewed in the loue towards our neighbor?*

In that we must loue him as our selfe : which as it is so much the lesse then the former, as man is inferior to God ; so wee being not able to accomplish it, are much lesse able to fulfill the other.

*How shall that be tried?*

By examination of our selues in some particular: as for example, whether wee loue a stranger being our viter and most deadly enemy, as our selues; which no man euer did, nay a common man, or to be playner, euen our dearest friend, as we doe our selues; which cannot be found. Looke *Deut.* 28. 53, 56, &c. Wherefore that rotten righteousness of the Papists cannot stand.

*What profit ariseth of the second use?*

That by it as by a glasse, we may the easier see, and being shortly contriued we may better remember, all our duties both to God and man, it being as a Card to see countries easie to be caried about with vs.

*What may you gather of this?*

1. Tim. 1. 4. 5.

That sith the end of the Law is Loue, all idle questions are to be left as vnprofitable, not seruing to the practise of the same.

*Why is the loue of God called the first and greatest Commandement?*

Because

Because wee should chiefly regard our duties to God, and to bee most carefull to vnderstand his worship.

*Why is the second table said to be like vnto the first?*

For that they goe so hand in hand, that no man can performe the one vnlesse hee accomplish the other; which *Iohn* plainly teacheth in his first Epistle and fiftenth Chapter.

*What is to be said of those that seeme to keepe the one, and care not for the other?*

If they will seeme to serue God aright, and are not charitable, they are meere hypocrites: and if they deale vprightly with their neighbour, and haue no loue of God, they are profane poliiticks and very Archeists.

IER. chap. 31. vers. 31, 32, 33, 34.

31 Behold, the daies come, saith the Lord, that I will make a new covenant with the house of Israel, & with the house of Iudab,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbor, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquitie, and will remember their finnes no more.

**W**hat followeth to be spoken of?  
The covenant of grace.

Seeing by the covenant of grace, mans life everlasting

*is propounded, what need is there that the covenant of grace should be set before vs?*

Because, as hath bene said, the covenant of works cannot through the infirmitie of our flesh giue life vnto any: And therefore if God should iustifie any by it, he should be vniust, as one that should giue the kingdome of heauen to wicked men.

*Seeing the nature of a covenant is to reconcile and ioyne those together which are at variance; as we see in the example of Abraham, and Abimelech, Laban and Iacob: why is this called the covenant that can make no reconciliation betweene God and vs?*

Although it be not able to reconcile vs, yet it doth make way to reconciliation by another covenant: neither is it meet strictly to bind Gods covenant with men, to the lawes or covenants of one man with another; for amongst men the weaker seeketh reconciliation at the hand of the mightier: but God neither able to bee hurt or benefited by vs, seeketh vnto vs for peace.

*What is the covenant of grace?*

*Luk. 14. 31. 32.*

*Mat. 16. 30. 31.* That God will giue vs life euerlasting through Christ, if we belecue in him.

*How are they conuincid by the giuing of this covenant, which seeke righteousness in the law or old covenant?*

*Heb. 8. 7.*

Because thereby they make God vnwise, that would enter into a new and second covenant, if the former had bene sufficient.

*Of how many sorts is this?*

It is either the old or new Testament.

*What is the old Testament?*

It

It is the covenant of God, vnder shadowes to giue life euerlasting by faith in Christ that was to come.

*What is the new Testament?*

It is the covenant of God, without shadowes to giue life euerlasting by faith in Christ that is come.

*Are these Testaments diuers?*

They be in substance the same, but in maner they differ.

*What are the parts of this covenant of God?*

Two: the one is the covenant that God maketh with vs; the other is the covenant that we make with God.

*What is the summe of that covenant God maketh with vs?*

That he will be our God.

*What gather you from this covenant of God?*

The surname of God, as it is in diuers places, and namely, *Exod. 3. 15.*

*What is properly ment when it is said the God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob?*

The singular glory and priuiledge of Gods people, in that God is content to take his surname of them. *Heb. 11. 16.*

*Why is this surname added?*

For that it is a fearefull thing, to thinke of the proper name of God alone, vnlesse this bee added to it: whereby he declareth his loue and kindnes to vs.

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*IOH. 1. 14 And the Word was made flesh, &c.*

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**W** Herenpon dependeth the performance of this covenant of grace?

S

On

On the second person in Trinitie, Christ Iesus the onely sonne of God.

*What are we to consider in him ?*

First, his Person, secondly his office.

*What haue we to consider in his person ?*

First, his Godhead, that maketh the person. Secondly, his manhood, which hath subsistence in the person of the Godhead.

*What say you of his Godhead ?*

That he is the onely naturall sonne of the most high and eternall God his father, his word, character, and image, God coessentiall and coequall with the father and the holy Ghost.

*Do you then hold that he is, and is called the son of God in regard of his Godhead ?*

Yes verily, and not according to his manhood; according to the Apostle, who saith, that hee is without father according to his manhood, and without mother according to his Godhead.

Heb. 7.

*It seemeth he is called the sonne of God in respect of his humane nature; in the generation whereof it is said that the holy Ghost did that which fathers doe in the naturall generation, especially seeing he is therefore said the sonne of the highest.*

No, but onely in regard of the eternall generation, otherwise there should bee two sonnes; one of the father, and another of the holy Ghost: but he is therefore called the sonne of the most highest, for that none could be so conceiued by the holy Ghost, but he that is the naturall son of God.

*How is he said to be conceined by the holy Ghost ?*

Because the holy Ghost by his incomprehensible power, wrought his conception supernaturally, which

which fathers doe naturally in the begetting of their children; not that any of the substance of the holy Ghost, which is indiuisible, came into the wombe of the Virgin.

*Why is he said to be in the beginning?*

Not because he began then to bee: but that then he was; and therefore is from eternities.

*So much of his Diuinitie. What are wee to consider in his manhood?*

That the Diuine nature tooke to himselfe a body and reasonable soule.

*Why did hee not take the nature of Angels vpon him?*

Because hee had no meaning to saue the Angels Heb. 2. that fell, for that they had committed the sin against the holy Ghost, in falling maliciously into rebellion against God, without temptation.

*Are not the elect Angels any way benefited by the humanity of Christ?*

Properly his humanity reacheth onely to sinfull mankind: for if he had ment to haue benefited Angels (otherwise then confirming them) by taking another nature, he would haue taken their nature vpon him.

*How is that then Ephes. 2. to be vnderstood: He reconciled things in heauen?*

It is vnderstood of the Saints then in heauen, and not any way of the Angels; although in Christ the Angels bee elected, and by him confirmed, so that they shall stand for euermore.

*Did hee not passe through the Virgin Mary (as some affirme) as saffron out of a bagge, or water through a conduit?*



God forbid, for he was made of the seed of *Dauid*, and was a plant of the seed of *Iesse*; for he tooke humane nature of the Virgin.

*How is that shewed?*

For that he saith *the word was made flesh*, flesh being taken for the whole man, both body and soule.

*Was not the Godhead instead of the soule unto him?*

No: for our soules must haue perished euerslastingly, except the soule of our Saviour Christ had satisfied for them.

*Was not the Godhead turned into flesh, seeing it is said he was made flesh?*

*Rom. 8.  
Galat. 3.*

In no wise, no more then hee was turned into sin or into a curse, because it is said, hee was made sinne and made a curse for vs.

*Was this union of the body and soule with the Godhead by assuming of the manhood unto the Godhead, or by infusing of the Godhead into the manhood?*

By assuming and taking of the manhood to the Godhead; for otherwise there should be two sonnes, one of the holy Virgin *Marie*, and another of God: then consequently also two persons.

*If the Godhead be not changed into the manhood; is it not at least mingled with the manhood?*

Nothing lesse: for then he should be neither God nor man; for things mingled together cannot retaine the name of one of the simples: As honie and oyle being mingled together cannot bee called honie or oyle. Secondly, the properties of the Godhead cannot agree to the properties of the manhood; nor the properties of the manhood to the Godhead: for as the Godhead cannot thirst; no more can the manhood

hood bee in all or many places at once.

*But was not this performed after his resurrection,  
that the glorie of the Godhead then more plenti-  
fully communicated with the manhood, swallowed  
up the truth thereof, as a whole sea one drop of  
oyle?*

No, for these two natures continued still distinct  
in substance, properties and actions, and still remai-  
ned one and the same Christ.

*Why tooke he our nature upon him?*

Because the iustice of God could no otherwise be  
satisfied, then by our nature which had committed  
the sin: and for that he could not suffer in his God-  
head.

*Is there no use of the Godhead of Christ in his suffer-  
ing?*

Yes: it was necessarie hee should bee God that  
should suffer, that he might be able to overcome the  
infinite sufferings due to vs.

*Hitherto of the natures of our Sauour, diuine and  
humane. What is to be considered in the coniun-  
ction of these two natures?*

That these two natures vnseparablie ioyned to-  
gether, in the first moment the holy Virgin concei-  
ued, made but one person: a mysterie that no Angel,  
much lesse man is able to comprehend.

*Why so?*

For that the manhood of our Sauour Christ is  
personally vnited to the Godhead, whereas the An-  
gels of much greater glory then men, are not able to  
abide the presence of God.

*What is the use of this coniunction of two natures  
into one person?*

That by the vnity of persons in both natures, the obedience of Christ performed in the manhood, might be of infinite merit, as being the obedience of God.

*What further fruit haue we by this coniunction?*

That whereas God hath no shape comprehensible either to the eye of the body or of the soule; and the mind of man cannot rest but in a representation of some thing, that his mind and vnderstanding can in some sort reach vnto: considering God in the second person in the Trinitie, which hath taken our nature, whereby God is reuealed in the flesh, he hath whereupon to stay his mind.

*How did then the Iewes before his comming, which could not doe so?*

Gen. 18. 1. 2.  
 & 19. 1. 3.

They might propose to themselues the second person that should take our nature, and the same also that had appeared sundrie times in the shape of a man: albeit our priuiledge is greater then theirs, as they that behold him as he is, whereas they did behold him, as he should be.

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IO H. chap. 14. vers. 6.

6 Iesus said vnto him, I am the Way, and the Truth, and the Life. No man cometh vnto the Father, but by me.

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*Hitherto of the person of our Saviour Christ. What is his office?*

He is the onely mediator betweene God and vs, for our reconciliation vnto him.

*What is his office of mediation?*

It is his calling to the workes of reconciling men vnto God.

*What consider you in this office?*

First,

First, his calling, then his faithfull discharge of it. *Esa. 43. 1.*  
*who called him?* *2. Cor.*

God.

*What learne you from thence?*

There ariseth thereby great comfort vnto vs, in that he thrust not himselfe in, but came by the will of God and his appointment; thereby we are more assured of the good will of God to saue vs, seeing he hath called his sonne vnto it; and that he will accept of all that he shall doe for vs, as that which himselfe hath ordained.

*What learne you from his faithfulness?*

That he hath left nothing vndone, of things that *Heb. 3.* belong to our reconciliation: in which respect hee is compared to *Moses*, faithfull in all the house of God.

*What names are given him in regard of this office of mediation?*

The name of Christ; which was common to all those that represented any part of the office of a Mediatorship.

*What doth the name of Christ signifie?*

Anointed.

*What was the ointment wherewith he was anointed?*

The spirit of God.

*Esa. 61. 1.*

*How many mediators are there?*

One onely.

*How is that shewed?*

By diuers reasons. First, because there is but one God; and therefore but one Mediator, *1. Tim. 2. one God and one Mediator betweene God and man.*

Secondly, because he onely is fit, as he onely that partaketh both the natures of God and man, which

is.

is necessarie for him that should come betweene both.

Thirdly, that is declared by the types of *Moses*, who alone was in the mountaine: of *Aaron*, or the high Priest, who onely might enter into the holy place of holy places.

Fourthly, by the similitudes wherewith he is set forth in this text, *I am the Way, I am the Doore.*

Fifthly, because hee alone hath found sufficient saluation, for all those that come vnto him. *Heb. 7.* and. *9. Ioh. 10.*

*Can no man be mediator betweene God and man?*

*1. SAM. 2. 35.*

No verily: for *Ely* saith, that a man offending, a man may be accorded by the Iudges, but if he offend against God, there is no man can make his peace.

*How many parts are there of this his mediation?*

*Heb. 3. 1. &*

*4. 14.*

*Heb. 5. 1. & 6.*

*Heb. 13. 11. 12.*

*Heb. 7. 1.*

Two: his priesthood, and his kingdome.

*What is his Priesthood?*

It is the first part of his Mediation, whereby he opening the will of God, did also yeeld that obedience, whereof dependeth the whole merit of our saluation: First in teaching, then in doing the rest of the offices of the Priesthood.

*How is he our Prophet, Doctor, or Apostle?*

In that hee hath opened the whole will of his father.

*How doth that appeare?*

By his owne testimony, *Ioh. 15. 15. I call you no more seruants, because the seruant knoweth not what his master doth. But I call you friends, because all which I haue heard of my father, I haue made knowne vnto you.*

*What haue you learne from thence?*

That it is a foule errour in them, that thinke that  
our

our Sauiour Christ deliuered not all things pertaining to the necessary instruction and gouernment of the Church, but left them to the traditions and other meere inuentions of men.

*What further?*

That the Ministers of the word should not suppress in silence the things that are necessarily to be deliuered. And that the people should content themselves with that Christ hath taught, reiecting whatsoever else the boldnesse of men would put upon them.

*Did his office of Doctorship, then first begin when he came into the world?*

No; but when he opened first his fathers will vnto vs, by the ministry of his seruants the Prophets: which the holy Ghost calleth *the doctrine of the beginning of Christ*; although it were diuers hundred yeers before his conception: and after his owne time, hee opened the same doctrine more plainly and fully by the Apostles and Euangelists. Heb. 6. 1.

*What difference is there betweene the teaching of Christ and of the Prophets and Ministers sent of him?*

First, that Christ taught with another authority then euer did any other Minister before or after him. Mat. 7. 8. 19.  
Mark. 1. 22.

Secondly, that by vertue of his propheticall office, hee did not onely bring an outward sound vnto the eare; but wrought (as hee did before his comming, and as he doth now by the Ministry of his word,) an alteration in the mind, so far as to the clearing of the vnderstanding. Mat. 22. 28.  
32. 4. 44.

*What haue we to gather that Christ taught and teacheth by the Prophets, Apostles, and Euangelists?*

T

First,



First, in what estimation wee ought to haue the bookes of the old testament, sith the same spirit spake then, that speaketh now, and the same Christ. Secondly, wee must carrie our selues in the hearing of the word of God, not to harden our hearts.

*What effect hath the carelesse and fruitlesse hearing of Gods word?*

It hardneth me to further iudgemēt; for it is a two edged sword to strike to life, or to death: it is either the sauor of life to life, or the sauor of death to death.

*How doth hee aggravate the refusall of this office of our Saniour against the Israelites?*

First, by the time, of 40. yeeres: secondly, by the place, the wildernesse; and by the multitude of his benefits.

*What force hath the office of his prophetic in vs?*

Wee are in some sort partakers of it by the knowledge of his will, whereby to be able to exhort one another priuatly to good things, and to withdraw one another from euill, as occasion serueth.

HEB. 7. verſ. 13. &c. to the end.

13 For he of whom theſe things are ſpoken, perſoneth vnto another tribe, whereof no man ſerued at the Altar.

**H**is vertue of that part of Priesthood which standeth in teaching, which is also called his propheticall Office.  
*What is the summe of this text?*

The declaration of the person & office of Christs Priesthood, being compared with the Priesthood of Aaron.

*What are the parts of this text?*

Two: to wit, what manner a one he ought to bee that hath this office, and how he executeth it.

*Wherein*

*wherein standeth the manner of him that shall haue this office?*

Partly without him, and partly in himselfe. Without him, as that hee was of the tribe of *Iudab*, this of the tribe of *Leui*. Secondly, that the Priests of *Leui* were appointed by the Law of the fleshly Commandement; where Christ was appointed by the Law of the power of life. Thirdly, in that he was appointed of his father by an oath, for euer to bee a priest, after the order of *Melchizedeck*.

*What benefit ariseth to vs in that this was confirmed with an oath?*

It assureth vs of all the parts of his Priesthood to be performed vnto vs, and that he paid the ransome for our sinnes.

*Was not the word of God sufficient for the performance of this promise, without the binding of it with an oath?*

Yes doubtlesse: but the Lord in this promise hauing to deale with man, and willing more abundantly to shew vnto the heires of promise the stableness of his counsell; bound himselfe by an oath.

*Whereby is the perpetuities thereof confirmed?*

In that it did not proceed by succession, as from *Aaron* to *Eleazer*, from *Eleazer* to *Phinees*, and so by descent, but is euerlasting, alwaies abiding in him; which is another difference of their priestly Office.

*What profit commeth to vs by the perpetuities of his Priesthood?*

That he continually maketh intercession for vs to God, and of himselfe alone is able to saue vs, comming to the father through him.

*So much of the qualitie of him that is to be Priest,*

*which is without him. What is that part which is within him?*

First, that in himselfe he is holy. Secondly, to others harmelesse and innocent. Thirdly, vndefiled of others, or of any thing; and to speake in a word, he is separated from sinners. In al which, he differeth from that of *Aaron*, for they are neither holy in themselves, nor innocent, neither vndefiled, but polluting, and being polluted by others.

*What is the fruit we gather of this his holinesse, innocencie, and vndefilednesse?*

That he being holy and innocent, vndefiled, and so consequently separate from sinners; the sinne is not attributed to the faithful, and these his properties are imputed for theirs: And therefore he freeth them both from original and actual sinne. Contrary to the doctrine of the Papists, who say, *that he deliuereth vs from originall sinne only, and that we must make satisfaction for actual.*

*What is touching the execution of this his office?*

First, in that they offered first for themselves; hee for the people onely, for himselfe he needed not. Secondly, he but once; they many times. Thirdly, hee offered himselfe, they something else then themselves.

*What is the use of this?*

To prooue the absolutenesse, perfection, and excellencie of this his priest-hood.

*May not the Priesthood of the Papists be overthrowen, and prooued to be a false Priesthood?*

Yes verily, by all these arguments: as first, they are not of the tribe of *Judah*, neither confirmed by an oth, and therefore not perpetuall. Secondly, they are  
not

not holy in themselves, but vnholý, neither innocent, nor vndefiled, but defiling others, and being defiled of them, and so not separate from sinners, but altogether sinfull and set in sinne. Thirdly, they offer first for themselves, then for the people likewise many times, and sacrifices which are not themselves; and lastly, they bring a great disgrace to the Priesthood of Christ, by preferring themselves to him, as the sacrificer to the sacrifice whom they say they offer.

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ESAY 9. vers. 6. 7.

6 For vnto vs a Child is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shal cal his name, wonderfull, Counsellour, the mightie God, the euerlasting Father, the Prince of Peace.

7 The increase of his gouernement & peace shal haue none ende he shall sit vpon the throne of David, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from henceforth, euen for euer: the zeale of the Lord of hosts will performe this.

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**S**o much of the Priesthood of our Sauiour Christ. What haue we to consider in his Kingdome?

The benefits that wee receiue by it, and the cause of it.

*How are the benefits set forth?*

By the properties, and effects of those properties: and by the cause of those effects.

*How are his properties here expressed?*

They are first generally set forth, by comparison of the vnlikelihood of his Kingdome with the Regiment of worldly Potentates.

*What difference or inequalitye is there?*

First, that where other Kings execute matters by their Lieutenants and deputies, armed with their authoritie: in our Sauiours Kingdome, although

there be vsed instruments; yet doe they accomplish his will and purpose, not onely by his authoritie, but also by his strength and vertue.

*What further doctrine doe you note?*

That the man of sinne, or Pope of Rome, is not the ministeriall head of the Church, which is Christ his Kingdome; sith he is himselfe present, yea, and that most notably by his spirit; and more to the aduantage of his Church, then when he was bodily present.

*Job. 16. 7.*

*How are his properties set forth more particularly?*

First, that hee should be called Wonderfull, not that it should be his proper name, which was only Iesus; but that he should be as renownedly knowne to be wonderfull, as men are knowne by their names.

*How is he wonderfull?*

Partly in his person, as is before said, partly in his workes.

*How is he wonderfull in his workes?*

First, in the creation of the world. Secondly, in the preservation, especially in the redemption of it.

*What is the next that followeth?*

It is shewed more particularly wherein he is wonderfull; and first, that he is wonderfull in counsell, and the Counsellor.

*What is here generally to be observed?*

In the gouernment of a kingdome, counsell and wisedome are chiefe, as that which is preferred to strength; and therefore that we may assure our selues that in the kingdome of Christ all things are done wisely, nothing rashly, in which respect he is said to haue a long stoale and a white head.

*What is further to be noted?*

A great comfort for the children of God, that our Sauiour

*Esa. 9. 15.*

*2. Sam. 10. 16.*

*Ecc. 9. 16.*

*Reuel. 1. 13. 14.*



Sauour Christ is our counsellor, who giueth all sound aduice.

*What are we here further to learne?*

That when we are in any perplexitie, and know not which way to turne; yet we may come to our Sauour Christ, who is giuen vs for a Counsellor.

*By what meanes may we come to him for aduice?*

By our humble supplication, and prayer vnto him.

*How may we receiue aduice from him?*

By the doctrine of God, drawne out of his holy word, which is therefore tearmed *the men of our counsel.* *Psal. 119. 24.*

*What followeth?*

That hee is wonderfull in might, and the strong God.

*What haue we here to learne?*

First, that as hee is wise, and doth things pertaining to the good of his Church: so he is of power to execute all that he aduiseth wisely.

Secondly, y<sup>e</sup>as there is in vs no aduice of our selues, so there is in vs no sound strength to keepe vs from any euill; but that as he giueth good aduice to his, so doth he with his owne power performe and effect it. *Phil. 2. 23.* And therefore although we be as the vine, of all other trees the weakest, or as the sheepe, of all other beasts the simplest; yet wee haue for our vine a gardiner, and for our sheeheard, Christ Iesus the mightie strong God.

Thirdly, that wee should take heed how wee depart from his obedience: for he will doe what hee listeth. For if to obey be a good meanes to helpe vs into the fauour of our earthly Princes, it will much more



more helpe vs in the fauour of the King of Kings.

*What other propertie followeth?*

Two other, which are (as it were) the branches and effects of the former: first, that he is the father of eternities: secondly, the Prince of peace.

*Such he is called the father of eternities; is there not a confusion of persons?*

In no case: for it is a borrowed speech, namely, he is the author of eternitie.

*What doe you here gather?*

*Dan. 2.*

That where other Kingdomes alter, his is euermore lasting.

*What doctrine thereof is to be gathered?*

First, that the Kingdome of our Sauour Christ being perpetuall, he dasheth and crusheth in piéces, all other mightie Monarchies and Regiments that shal rise vp against him: and therefore that his Church and subiects generally, and euery particular member need not feare any power whatsoever.

*Isa. 40. 6.*

*1. Pet. 1. 24. 25.*

Secondly, that whatsoever we haue by nature or industrie, it is momentany, like vnto the grasse that fadeth away; and whatsoever durable thing wee haue, we haue it from Christ.

*What is the second propertie arising out of the former?*

That he is the Prince of peace, that is, the procurer, cause and ground of peace, that causeth his subiects to continue in peace and quietnesse.

*Of what nature is this peace?*

*Rom. 5.*

*Ephes. 2.*

It is spirituall: First, when wee haue peace with God: Secondly, when wee haue peace in our consciences: Thirdly, when there is peace betwene men, which ariseth out of both the former.

*Where*

*Where should this peace be established?*

Vpon the throne of *Dauid*, that is, in the Church of God.

*Are we not partakers of this honour of Kingdom?*

Yes verlicie, as of his Priests office. For wee are Kings to rule and subdye our stirring and rebellious affections, and to tread Satan vnder our feet.

*Rom. 6. 12.*

*Rom. 6. 20.*

*Reuel. 1. 6.*

*What is the cause of all this?*

The loue and zeale of God, breaking through all lets; either inward from our selues and our own sins, or outward from the enmitie of the diuel and world.

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I. COR. I. 30.

30 But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, & redemption.

**W**hat fruit receiue we by the Kingdom of our Saniour Christ?

By it, all the treasures brought in by his propheti- call and priestly office, are dealt and made effectuall to vs continually.

*What are those treasures?*

They are either within vs or without vs.

*What is the first he here nameth within vs?*

That he is here made vnto vs wisdom.

*Why is this set downe as necessarie to our saluation?*

Because it was necessarie, that hauing absolutely lost all godly and sauing wisdom, wherein we were first created, that it should be againe repaired, ere we could be partakers of life eternall.

*Why? haue wee not true wisdom naturally able to bring vs to it?*

No verily: for although we haue wisdom natural- ly engrafted in vs to prouide for this present life, and  
V sufficient

sufficient to bring vs to condemnation in the life to come; yet we haue not one graine of a sauing wisdom able to saue vs, or to make vs step one toot forward to life eternall.

*Where is this wisdom to be found?*

In the word of God.

*How come we to it?*

1.Tim.6.16.  
Joh.1.18.

By Christ; for God dwelleth in Light which no man hath appoched vnto; onely the sonne, which was in the bosome of his father, hee hath reuealed him.

*What is the second effect, and that without vs?*

That hee is made vnto vs *Righteousnesse*, namely that we are iustified by the righteousness of our Saviour Christ.

*Is not this an absurd doctrine, as that a man should be fed with the meat another eateth? or to be warmed with the clothes another weareth? or be in life and health with the life and health of another?*

No doubtlesse: for if the sinne of *Adam* being a man, were of force to condemne vs, because wee were in his loines; why should it seeme strange, that the righteousness of our Saviour Christ both God and man, should bee auailable to iustifie others? Secondly, although it is not meet to measure heavenly things by the yard of reason; yet it is not vnreasonable, considering that we haue a more strict coniunction in the spirit with him, then euer wee had in nature with *Adam*; that a man owing a thousand pounds, not able of himselfe to discharge it, his Creditor may be satisfied by one of his friends.

*But how can one man saue so many?*

Because

Because the manhood being ioyned to the God-head, it maketh the passion and righteousnesse of Christ of infinite merit.

*How doe you proue this righteousnesse beere, to bee meant of the righteousnesse which is in Christ?*

Because he speaketh after of sanctification, which is the righteousnesse within vs.

*What is meant by righteousnes in this place?*

As by the chiefe part thereof, our whole iustification, which is, a deliuerance of vs from all sinne, the guilt and punishment thereof; and whereby we being accounted righteous, euen by the righteousnes of our Sauour Christ imputed vnto vs, are restored to a better righteousnesse then euer we had in Adam.

*What are the parts of iustification?*

Two: the not reckoning of our sinnes; and the imputation of Christs righteousnes: both which are merited by his Priesthood.

*How did he merit the forgiuenesse of our sinnes?*

By his sufferings, in abasing himselfe especially to suffer death, and so grieuously to pay the payment of our sinnes.

*How commeth it then that Christ hauing borne the punishment of our sinnes, the godly are yet in this world afflicted for them; and that for the most part more then the vngodly?*

The affliction of the godly is no punishment, but 1a. 1a. 3. a fatherly correction and chastisement in the world, that they should not perish with the world; whereas the wicked the longer they are spared, and the lesse they are punished in this life, their danger is the greater: for God reserueth their punishment to the life to come.

*What gather you of this?*

16. 12. 3.

That we should not grudge at the prosperity of the wicked when wee are in trouble: for as the sheepe and kine are put in fat pastures, to be prepared to the shambles; so they, the more they receiue in this life, the neerer and the heauier is their destruction in the life which is to come.

*But to returne where wee left, of the forgiveness of sinnes: is that sufficient to bring vs to the blessed presence of God?*

No; but wee must also be made righteous, otherwise we cannot enter into the kingdome of heaven: as a banckrupts debt being paid, hee is not by and by to be made a Burgesse of a Citie without goods: nor a beggerly prisoner fit to serue the Prince, vnles he be new apparelled.

*How did he merite our righteousness?*

By his fulfilling the Law, in that hee walked in all the commandements, and failed in no duties, either in the worship and seruice of God, or duties towards men; whereby we are made fully and wholly righteous, as we were made vnrighteous by Adams sin; but we are iustified by a man that is God.

*Hitherto of righteousness. What is sanctification?*

Rom. 6. 14.

Psal. 19. 14.

It is a freedome from the tyrannie of sin, into the liberty of righteousness, begun here, and increased daily vntill it be fully persfited in the life to come.

*What differences are there betweene Righteousnes imputed, and Sanctification?*

1. Thes. 4. 3. 4.

Rom. 5. 14. 17.

2. Cor. 5. 21.

Rom. 3. 21. 22.

Reuel. 22. 11.

Diuers: as first, Sanctification is in vs, righteousness imputed is inherent in our Sauour Christ. Secondly, the imputed righteousness increaseth not; Sanctification doth as it were grow in vs by degrees from



from walking in it to a further degree of standing, and from that to a sitting down in it. Lastly, the righteousness of our Saviour Christ is the root or cause, <sup>Psal. 1. 1. 2.</sup> <sup>Rom. 8. 30.</sup> Sanctification the effect.

*Doe righteousness and sanctification goe together?*

Yes, in time they go together, and as it were hand in hand: for so soone as a man is made partaker of Christs Righteousnesse, hee is made holy in some measure; although in nature the imputed righteousness goeth before, as the cause before the effect. <sup>Job. 1. 1. 2.</sup> <sup>1am. 2. 18.</sup>

*Is there any such Sanctification or holines of life in vs, as God doth accept of, and will give reward vnto?*

None, vnlesse the corruption that cleaueth vnto the best of our good workes, be taken away. <sup>1. Pet. 2. 5.</sup> <sup>Exod. 28. 36.</sup>

*But when our sanctification here begun shall bee perfected in the world to come, shall we not then bee iustified by an inherent righteousness?* <sup>37. 38.</sup>

No, but by the imputed righteousness of our Saviour Christ: which being once giuen vs, is neuer taken from vs.

*How is this pollution conueied into the good workes, which God worketh in vs?*

There is (beside the worke of his owne hand through the operation of his holy spirit,) a pollution in vs, and an infection of ours, which commeth from the sin that dwelleth in vs: as cleere water put into an vncleane vessell or running thorow a filthie channell, receiueh some euill qualitie thereof.

*Wherein doe our good workes faile of Gods Iustice?*

Partly in the instrumentall causes, from which they proceed; and partly in the finall cause, or end, whereunto they aime.



*What are the instrumentall causes binder the perfection of our workes?*

First, our vnderstanding, in that the worke is not done with knowledge absolute and thoroughly perfect. Secondly, in that our remembrance is infected, and doth not so fully retaine that which the vnderstanding conceived. Thirdly, in that the will and affections are short of their dutie. Last of all, in that the body is not so apt and nimble for the execution of good things, as is required.

*Expresse this by a similitude.*

We are in the Instrumentall causes like to a common labourer, which being hired by the day, worketh with one hand, whereas both are required; or worketh a piece of the day, being hired for the whole.

*What is the small end wherein good workes faile?*

In that we haue not a direct eye to Gods glory, or the good of our neighbour, as is required, but looke a squint (as it were) at those duties which are enioyned to vs: like to such artificers, as prefer their owne credit in their skill, before their masters profit.

*If then it be so that sinne cleauech to our best workes, are not our good workes sinne, and are not all euill workes equall?*

No doubtlesse; bee it farre from vs to thinke it: for their imperfection is sinfull, but the good worke is not a sinne: and euen in bad actions (as hath been said) some are lesse euill then other.

*How is this pollution taken away?*

By the intercession of our Sauour Christ, through which our good workes are of account before God.

*What doctrine is here to be gathered?*

A

A doctrine of great comfort to the children of God, to stirre them vp to abound in good workes, sith they are acceptable to God in Christ Iesus: for where men know any thing to bee delightfome to their Prince, they will with all endeaour striue for it; how much more ought we to be pricked forward to the seruice of God, who quencheth not the smoking flax, nor breaketh the bruised reed, yea, which forgetteth not a cup of cold water giuen in faith, and for his sake? Matth. 12.

*Matth. 10.*

*What other reasons are there to stirre vs up to good workes?*

We ought to remember Gods benefits bestowed vpon all his children: as our Election, Creation, Redemption, Calling, Iustification, Sanctification, continuall Preseruatiō: and then particularly such blessings as God hath seuerally bestowed vpon euery one of vs.

*Are not the iudgements of God also to bee thought vpon for furtherance to this dutie?*

Yes verily, to make vs feare to offend in our waies.

*Remaineth there yet any more?*

Good companie, which with *Dauid* wee must cleaue vnto; not the noblest or of greatest account, but the godliest: for if we will auoid such a sinne, we must auoid all company that delight therein; which is no lesse dangerous then good companie is profitable. Psal. 119. 63.  
Pro. 13. 20.

*What gather you of this?*

That whosoever maketh no choice of companie, maketh no conscience of sinne: as those that dare keepe companie familiarly with Papists, thinking that they may keepe their conscience to themselves.

*What*

*What are the parts of sanctification?*

Two: first Mortification: secondly vivification, or a rising to righteousness.

*What is mortification?*

Mortification is a continuall dying vnto sin, slaying, killing, deadning of sinne; proceeding from the vertue of Christ his death and buriall.

*What is the sinne that must be mortified?*First, our naturall corruption, or old man, called originall sinne, which is a readinesse and pronenes to that that is euill; and a frowardnes and backwardnes to that which is good: called also *flesh*, or the *body of sinne*. Then, the fruits thereof, which are called the *members* of that body.

Col. 3.

*What is mortification of sinne further compared vnto?*

Col. 3.

It is set forth by the name of ragges and filthie stained clothes, which wee are loath to looke on, as it which we should cast off and lay aside.

*What is Vivification or Quickening or rising to righteousness?*

Rom. 6. 4. 5.

It is a rising to newnesse of life, proceeding from the power of Christ his resurrection.

*Hitherto of Sanctification. What is redemption?*

It is the happie estate that the children of God shall haue in the last day.

1. THESS. chap. 5. vers. 19. 20.

19 Quench not the Spirit.

20 Despise not prophesying.

**B***T what meanes doth God effect these things? and how ruleth he till the last day?*

By the meanes of his spirit and word ioyned together

ther according to the words doe make mention.

*What meaneth you by the spirit of God in this place?*

That power of God which worketh in the hearts of men, things which the naturall discourse of reason is notable to attaine vnto.

*Being incomprehensible, how may we come to some understanding and sense of it?*

By the things whereunto it is compared: first, to wind, to shew the marvellous power of it in operation. Secondly, to oyle, that is of a hote nature, that pierceth and suppleth. Thirdly to water, that cooleth, scoureth and cleanseth. Fourthly, to fire, that seureth drosse and good metall.

*How is the operation of it?*

Diuers: as softening, and hardening; enlightening, and darkning; which it worketh after a diuers maner, by the word, in the hearts of the elect and reprobate, according to the good pleasure of God, and secret will only: and after that, according to the good pleasure of his reuealed will; and so the lawfull vse thereof, is rewarded with a gracious encrease of blessing: and the abuse punished with further hardnes to condemnation.

*As by the word, prophecying, onely meant, the preaching of the word?*

No, but by a figuratiue speech, all those outward meanes whereby God useth to giue his holy spirit, as are the Sacraments and the discipline of the Church; ouer and aboue the preaching of the word, which being principall of all, is heere set downe for the rest.

*Before we enter into this matter, there are some difficulties to be avoided in these words. And first I*

askewhy the Apostle baptizeth the spirit before the preaching of the word, ment by prophesie: considering that by, and after preaching of the word the Lord giueth his spirit?

- 1 Because the spirit is the chiefe of the two: the word being but the instrument whereby the spirit
- 2 of God worketh. And secondly, for that the worke of the spirit is more generall, and reacheth to some to whom the preaching of the word cannot reach.
- 3 Lastly, for that the word is neuer profitable without the spirit: but the spirit may bee profitable without the word, as after will appeare.

Another difficultie is, that it seemeth by these words, that the spirit of adoption and sanctification proper to the faithfull, may be lost; whilst he exhorteth that we should not quench the spirit.

By no meanes: but as God doth assure the faithfull of their continuance in him: so he doth declare by these exhortations, that the onely meanes whereby he will nourish this holy fire in vs, is, to take heed vnto the preaching of the word.

Now to returne to this matter: I demand, Is it not lawfull to separate these meanes?

Matth. 19.

In no case: for that which God hath ioyned together, no man may separate.

Now doubt it appeares more euidently, that God hath ioyned these together.

Esa. 59. 11.

Because hee saith by the Prophet, that this is the covenant he will make with his people; to put his spirit and word in them, and in all the posterity of the Church.

Whom doe you here learne?

That no man is to content himselfe, to thinke hee hath



hath the spirit, and so to neglect the word; because they goe together.

*Who are by this condemned?*

The Anabaptists, Papists, and Libertines, which ascribe to the spirit that which they like, although wickedly: seeing the spirit doth not ordinarily suggest any thing to vs, but that which it teacheth vs out of the word.

*Iob. 14. 26.*

*What other sort of men is heere condemned?*

The *Stancarists*, who esteeme the word to be fit to catechise and initiate: or enter vs in the rudiments of religion, but too base to exercise our selues continually in it: whereas the Prophets and Apostles most excellent men, did notwithstanding exercise themselves in the Scriptures.

*Mark. 4. 1.*

*2. Cor.*

*compared with*

*Esa. 2. 1. 2. Cor.*

*2. Pet. 3. 15. 16.*

*Are none saved without hearing of the word?*

*Rem. 8. 9. 14.*

Yes: for first children, which are within the covenant, haue the spirit of God, without the ordinary meanes of the word and Sacraments. Secondly, some also of age and place, where those meanes are not to be had. Thirdly, some also, which liuing in place where such meanes are, yet haue no capacity to vnderstand them; as some natural fooles, madmen, or deafe borne; to shew that God is not tied to meanes.

*1*  
*Matth. 2.*

*2*

*3*

*What must we heere take heed of?*

That we presume not vpon this, sith that notwithstanding this secret working of God, yet it is as impossible to come to heauen, if hauing the meanes and capacitie of receiuing them, we contemne the meanes; as it is impossible to haue a haruest, where no seed time hath gone before; or to haue children without the parents seed; seeing amongst such the

*Matth. 13.*

*1. Pet. 1.*



spirit of God doth onely worke faith by the preaching of the word.

MAT. chap. 13. vers. 3.

3. *Then he spake many things to them in parables, saying, Behold, a sower went forth to sow, &c. vnto the ninth: and after from the eighteenth to the twentie foure.*

**P**roceed to the diuers working of Gods spirit in his Church.

First, it is in things common to the godly with the wicked: secondly, in things proper to the godly.

*What are the things common to both?*

First, in the couenant of grace: secondly, in the couenant of workes.

*What are the things common to both in the couenant of grace?*

First, to vnderstand something of the word of grace: and to giue consent vnto the same, with some delight in the knowledge thereof.

*If they vnderstand it, how is it that one sort are said not to vnderstand?*

They haue some vnderstanding, but it is said to be none, because it is no effectuall knowledge; for they come without affection, and goe away without care.

*What haue we heere to obserue?*

First, to take heed not to deceiue our selues in a bare profession or light knowledge of the word; and that we come to heare it with zeale, and depart with care to profit.

Secondly, to beware also of the great subtilty of Satan, who as a swift bird, snatcheth the word out of vnprepared hearts; euen as also doth a theefe, which taketh

take away whatsoever he findeth loose.

*What second thing is common to both?*

To haue delight in the word, and a glimpse of the life to come.

*What difference is there betwene a godly ioy and this?*

This is like the blaze of the fire, and is neuer full and sufficient: whereas the godly ioy, is about that in gold and siluer. Secondly, the wickeds delight is for another purpose, then is the godlies: for it is only to satisfie a humour desirous to know something more then other; whereas the godlies ioy is to know further, to the end they may practise.

*Why is it said, they haue no roote?*

Because they vnderstand the things, but are not grounded vpon the reasons and testimonies of the word.

*Proceed now to the third sort.*

They are they which keepe it, (it may bee with some suffering of persecution:) yet the thornes of couetousnesse or of wordly delights ouergrow the good seed, and make it vnfruitfull.

*So much of things common to both, pertaining to the covenant of grace. Now declare the like in the covenant of workes.*

First, the wicked may confesse their faults. See *Exod. 9. 29.*  
condly, bee pricked in conscience with a terror of *Acts 24. 25.*  
them. Thirdly, to be sorie for them. *1 Sam. 34. 17.*  
Fourthly, to doe many things that are taught. *Mark. 8. 20.*  
Fifthly, to desire to die the death of the righteous; and all these onelie *Numb. 23. 14.*  
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*Exod. 9. 29.*

*Acts 24. 25.*

*1. Sam. 24. 27.*

*Mark. 8. 20.*

*Numb. 23. 14.*

not some things, but all they are commanded; and desire to bee saued, to the end they may glorifie God.

*Are not three parts of the foure in the Church likely to be condemned by this parable?*

No, in no case: for it is but curious, and an vncomfortable doctrine; it being a farre different thing to haue three sorts of wicked men in foure sorts, and to haue thrice as many of one sort.

*So much of the things common to the godly with the wicked. What are things proper to the godly?*

Two things: first, the receiuing of the seed in a good heart: secondly, the bringing forth of fruit with patience.

*What is here meant by receiuing of the seed into a good heart?*

By the seed is meant the word of promise: whereby God hath said, hee will bee mercifull vnto vs in Christ. By the receiuing into a good heart, is meant, the receiuing of it by faith in Christ.

*What is faith?*

A perswasion of my hart, that God hath giuen his Sonne for me, and that he is mine, and I his.

*Where it is said, that the seed must be receiued into a good heart; it may seeme that a man hath a good heart before he receiveth that seed.*

Doubtlesse naturally they are all alike, and there is neuer a barrell better hearing (as they say): but as the face answereth to the face in the glasse, so one of the sonnes of Adam, is like another in their natiuitie they haue by their parents.

*Why then are they said to haue a good heart?*

It is called a good heart, in respect of Gods changing



ging it by the ingrafted word: and by these words he putteth difference betweene the fruits of the former, and the fruites of this last: for that there is no difference in the outward shew of fruits, but onely in regard that those fruits proceeded from an vncleane heart, and this from a heart which is censed.

*How must wee approoue our selues that wee bee good ground?*

By good fruits.

*What are the fruits?*

Either pertaining to the couenant of grace, or of works.

*What are those that pertaine to the couenant of grace?*

First, free accessse to God. Secondly, the loue of God shed into our hearts. Thirdly, a feeling of peace with God. Fourthly, *the spirit of adoption*, that assureth vs to be the sonnes of God: whereof ariseth that we call God father, and hope for the inheritance with patience, which is a patient waiting for the performance of Gods promises.

*What are those that pertain to the couenant of works?*

Repentance, which is a changing of al the powers and faculties of the soule and members of the bodie: effected by loue, which cometh from faith.

*What things follow?*

First, Sacraments, secondly censures.

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ROM. 4. 10. 11.

10 *How was it then imputed? when hee was circumcised, or was he circumcised? not when he was circumcised, but when hee was vncircumcised.*

11 *After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was circumcised,*



cised, that he should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also.

*What is a Sacrament?*

Exod. 11. 6.  
Luke 1. 59.

It is an action of the whole Church, wherein by outward things done according to the ordinance of God, inward things being betokened, Christ is offered to all, and exhibited to the faithfull, for the strengthening of faith in the eternall couenant.

*Why call you it an action?*

Because it is not a bare signe alone, but a worke.

*Why call you it an action of the whole Church?*

Because it is a publicke action, and appertaineth to the whole Church: for it is a greater indignitie for the Sacraments to be administred in priuat houses, then for the ciuill iudgement, which is open and publicke. Also, the sacrifices vnder the law were not so excellent as these; yet was it not lawfull to offer them in priuat houses.

*What haue we to consider in this, that there be in the Sacraments certaine outward things?*

Gal. 3. 1.  
Luke 22. 19.  
1. Cor. 11. 24.  
Rom. 4. 11.

That they are ordained, to the end, that by comparing and conferring them with the things which are inward, they might helpe: First, our vnderstanding, in which regard they are as it were images, or glasses, Secondly, our remembrance, in which respect they are monuments. Thirdly, and especially, the perswasion of our hearts, by reason whereof they are scales and pledges.

*What doctrine is here to be gathered?*

First, what roote of blindness, of forgetfulness, and especially hardness of heart to beleue, is in vs; that the word and oath of God is not sufficient to plucke

plucke vp, but that we must haue such aides. Secondly, the mercie of God, that applieth himselfe to our weaknesse. Thirdly, what miserable men they are that refuse the Sacraments.

*What haue we to consider in these outward things which the Lord hath ordained in the Sacraments?*

The wonderfull wisdom of God, that hath chosen base and common things, for so high and singular mysteries: whereas hee might haue chosen things more rare and of greater price, to set out such excellent benefits as are offered vs in the Sacraments: where there is great difference betweene the time of the Law and of the Gospell.

*How may we more cleerly and distinctly consider of these things which are ministered in the Sacraments?*

By considering the persons that minister, and that which they minister.

*Who are the persons?*

The Ministers especially, representing vnto vs the Lord, whose stewards they are. *1. Cor. 4. 1.*

*What belongeth to the Ministers office?*

The chiefe part of consecration of the elements, which is: partly in declaring the institution of the Sacraments, partly in going before in prayer to God: which consisteth, first in praising God, who hath ordained them for the reliefe of mens weaknes: and then in suing to God, that he would make them effectuall to that end.

*Is not the nature and substance of the elements changed by this consecration?*

In no case, although the qualitie bee altered in separating

Matth. 3. 11.

parating them from a common to a holy use: which lasteth as long as the action is in hand: for the Ministers cannot giue any thing, but that which is outward.

*How then commeth it to passe that the outward elements which the minister giueth: haue the names of the spirituall things they set forth?*

Gen. 2.

Gen. 17.

Exod. 12.

Exod. 12. 5.

It is ordinary and vsuall in the Scripture to giue the name of the thing signed & signified to the signe: as it is called the tree of life, which was but a signe of life. And in the Sacraments of the old Testament, circumcision is called the couenant, and the Lambe or kid the Pascheouer, wherof onely they were signes.

*What is the cause that moueth the Lord to grace the outward signes in the Sacraments, with the names of the things signified?*

First, because of the resemblance and similitude of the elements and the things signified, in which respect they are called signes. Secondly, to shew the vnseparable coniunction of the thing signified with the signe in the worthie receiuer, in which regard they are called seales.

*Doe they seale nothing else but the promise of God vnto vs?*

Yes, they seale also our promise vnto God, that we take him only for our God and Redeemer, whom alone by faith wee rest vpon, and whom wee will obey.

*What is further the office of the Minister?*

To giue the Sacraments which he hath consecrated, to those to whom they belong.

*So much of the persons. What is that which is administered?*

First,

First, the visible creatures ordained for signes and figures of Christ : as vnder the time of the Gospell, water, bread and wine; which God hath made choise of, both in respect they are for their naturall properties, most fit to represent the spirituall things : as also for that they are most generally vsed of all nations and tongues in the world. Secondly, they liueliest represent the inuisible things, that is, Christ, with all his benefits; which God onely giueth, as the Minister *Matth. 3. 11.* doth giue the outward things.

*Is there any preparation required to the receiuing of the Sacraments?*

Yes verily: for seeing men ought to come with preparation to the hearing of the word; they ought by so much more come to the Sacraments, as God by them offereth greater grace then by the word alone. *Exod. 3. 5. 1. Cor. 11. 28.*

*What is the preparation that is required in one that commeth vnto the Sacraments?*

The children of the faithfull excepted, ( and that alone in the Sacrament of Baptisme, whereof they ought to be partakers ) there is required to a worthie participation of the Sacraments, knowledge, and feeling.

*Vvherin ought this knowledge and feeling to consist?*

In the Law, and in the Gospell.

*Seeing no man is able to know the Law and the Gospell perfectly, much lesse the simple and common people: Tell me how farre in this knowledge and feeling necessarie?*

It is necessarie, first in the Law, that hee bee able thereby to vnderstand the common corruption of

all men, both in the bitter root of originall sinne, and in the poysoned fruits thereof, together with the curse of euerlasting death due thereunto: and that he be able to applie both these, that is, the sin and wages thereof to himselfe.

*How far is the knowledge and feeling of the Gospell required?*

First, that hee vnderstand the couenant of grace, which God in Christ hath made with the sonnes of men: and then, that by faith he be able to applie the same to himselfe.

*What ariseth from this knowledge and feeling, to a further preparation thereunto?*

A great and earnest desire to bee made partaker of them.

*Mat. 23.*

*Acts 8.36.*

*Luk. 22.15.*

*What duties are required in the action of receiuing them?*

First, a graue and reuerent behaviour. Secondly, an attentiuue heed for comparing the outward signes and actions in the Sacraments, with the inward and spirituall things which they betoken.

*What is to bee done after the partaking of the Sacraments?*

Out of the feeling of the gracious worke of God by them, to reioyce with thankesgiuing; or to enter into iudgement with our selues, and to humble our selues for our want of feeling the fruit the Sacraments doe present vnto vs. And as we ought to bee humbled if wee feele not the worke of God in vs, in or after the Sacraments, as that which argueth want of preparation before, or attention in them: so yet ought we not therefore to bee altogether dismaied: for as the sicke man feeleth not the nourishment of his



his meate, because of his maladie; and yet notwithstanding is nourished: so is it in such faithfull ones as doe not so sensible teele the working of God by them through the weakenesse of faith which is in them. And although we cannot feele it immediately, yet after by the fruits wee shall be able to discern of our profiting.

*How many Sacraments are there?*

There are two onely: for first the two seales assure vs of all Gods graces; as of our regeneration, entrance, and engrafting into Christ; so of our growth and continuance in him; and therefore we need no more. Secondly, when the number of Sacraments were most necessary (as vnder the Law) they had but two; wherefore we need require no more. Thirdly, hauing meate, drinke and cloth, we ought therewith to be content: now by the Sacrament of our entrance, our spiritual clothing is sealed vnto vs; and by that of our growth is sealed our feeding; therefore those fiue other, of Matrimonie, of Orders, Penance, Confirmation, and of extreame vnction; whereof the two latter, coined by the Papists to bee made Sacraments, are superfluous; the other of them are agreeable to the Word, but without the nature and number of Sacraments.

*1. Cor. 12. 13.*

*1. Cor. 10. 1. 2. 3.*

*1. Tim. 6. 8.*

*Galat. 3. 27.*

*1. Cor. 10. 16.*

*So much of the number of the Sacraments. VVhat is the first of those two?*

Baptisme.

*VVhat is Baptisme?*

It is the first Sacrament of the Gospell, whereby our regeneration or new birth, or our entrance and ingrafting into Christ, and the body of Christ, (which is his Church) is sealed vnto vs.

*Tit. 3.*



*Why call you it the first Sacrament?**Mat. 28.  
Exod. 12. 49.*

Because hee saith that after they haue taught men to beleue, they should be baptized; thereby to bee enrolled amongst those of the household of God; or entred into the number of the Citizens and Burgeses of the heauenly Ierusalem.

*What abuse doth this take away?*

That which sometimes the ancient Church was infected withall; namely, that they baptized men at their deaths, and let them receiue the Lords Supper twice or thrice in a yeere; whereas this is the first Sacrament of the Couenant.

*How often is this to be done?**Ephes. 4. 5.**Heb. 6. 2.**Ad. 1. 41.*

Once only: for they are heere charged to administer Baptisme, not Baptismes: And although in the Hebrewes there be made mention of Baptismes; yet that is not to teach that one ought to bee often baptized; but to declare the outward baptisme of the water, and the inward of the spirit, which we receiue at one time. Secondly, it is said the Church continued in prayer and breaking of bread, not in baptizing. Thirdly, it is a pledge of our new birth; now a man being borne but once, hath no need of this Sacrament but once.

*Mat. 28. 19.**Mat. 28. 19.  
Ad. 11. 26.**Why is it said that we are baptized into the name of the father, the sonne and the holy Ghost?*

Because by Baptisme wee being consecrated to God, are ioyned to him to beare his name, as a wife beareth the name of her husband.

*How is our coniunction with God wrought?*

In children by the secret working of Gods spirit; in riper yeeres by faith: for being naturally after the fall cut off from God, wee are as it were ingrafted into

into him againe, as new plants, and incorporate; as *Malchus* ear once dismembred, was againe by the power of our Saviour Christ set into his head. *Luk. 22. 50. 51.*

*What is Baptisme to this ingrafting?*

A Seale and a pledge of it, wherein is grace exhibited, and not the ingrafting or incorporation it selfe; considering that we are baptized in the right onely of being members of Christ before: though ordinarily we are actually ingrafted by the Sacrament, not by force simple of the worke done, but as it is Gods ordinance and a seale of his covenant.

*What ariseth of our union with God?*

Another vnitng of vs to the Church; as a yong fience ingrafted on an arme of a tree, is both one with the arme and tree it selfe.

*What fruit ariseth of this union?*

A new birth, wherof we being once partakers, can neuer be depriued.

*What is the outward matter in Baptisme?*

Water.

*What proportion is there of the visible element with the inuisible grace?*

First, the whole action of Baptisme, scaleth vp vnto vs, our regeneration and putting on of Christ, which is our receiuing into the house of God. *Galat. 3. 3.*

*What after?*

The couering of the childs head with water, is a seale that the childs finnes are covered. Secondly, as the water doth wash and make cleane the body; so doth the accomplishment of the law by Christ make vs righteous. *Rom. 6.*

*What pledge is there in Baptisme of our sanctification?*

The

*Rom. 6.**1. Cor. 10.**Matth. 3.**Mark. 1.*

The water lying vpon the child's head, declareth, that the old *Adam* in the baptized is buried with our Sauour Christ, and as it were drowned with the old *Pharao* and the Egyptians: as the water after shed from the body, the body appeareth white and clean; so doe we appeare in newnesse of life, from whence it is called a Sacrament of repentance.

*What learne you thereby?*

That although sinne rise and rebell in vs; yet if wee be the children of God, it shall bee killed by the death of our Sauour Christ: and although wee be sluggish to good things, yet shall wee be quickened by him.

*So much of the sacrament of Baptisme. What is the preparation to it?*

The duties of it arise according to the persons.

*What are they?*

First, the baptized: secondly, the companie present.

*The baptized what are they?*

Either the children of the faithfull, or conuerted to the truth.

*What belongeth to the children of the faithfull?*

In the action nothing but sufferance: after the action, when they come to age, they must know the benefits, and fauour of God receiued in their baptism.

*What are the conuerted to the truth to performe before the action?*

First, to examine themselues, whether they be in Christ, and Christ in them.

*What in and after the action?*

In the action to haue regard to the graces offered:  
after

*Act. 8.*

after it to comfort themselves daily in the grace that God hath offered them.

*What are the companies present?*

The parent, or the rest of the Church.

*What is the parent to performe?*

First, to consider that God hath not received him onely, but his child; and therefore to reioyce in the loue and fauour of God; and then to confirme himselfe, that as God hath quickened him after his baptism; so will he his child. Secondly, to present the child. Thirdly, to giue, or to take order for the giuing, of some such godly name, as may put the child in remembrance of some good ductie. Fourthly, after Baptism, when the child is capable, to catechise his child, and to bring it vp in the feare and information of the Lord.

*What are the duties of the rest of the Church?*

First, to reioyce, and to be glad at the increase of Gods Church. Secondly, to giue attendance to the doctrine, and to pray that the child may bee quickened. Thirdly, when it commeth to age, to do such duties as one member oweth to another.

*So much for Baptisme. What is the Lords Supper?*

It is the second Sacrament of the Gospell: whereby is sealed vnto vs our continuance with increase in the body of Christ, which is his Church.

*Are there diuers graces offered vnto vs in Baptisme and the Lords Supper?*

No: but the same graces to diuers ends, in Baptisme to the inuesting and entring of vs into Christi-anitie: in the Lords supper, to the nourishing and continuing of vs in it. And therefore as vnto the Sacrament of Baptisme, so vnto this of the Lords Sup-

per, the Popish fained Sacrament, of confirmation is notable iniurious.

*What things are to be considered in this Sacrament?*

First, the time, and then the things that are to be done.

*The time of the administration of this Sacrament seemeth not to agree with that which hath been generally taught of the Sacraments: for this was by our Sauour Christ not ministred on the Lords day, and it was also ministred at night.*

Although our Sauour Christ did so, yet hee did not bid vs so to doe; but the Apostles example and religious practise herein is to be followed, which did celebrate the supper of the Lord vpon the Lords day.

*But yet it seemeth that both the example of Christ, and of his Apostles doth tie vs to the time of the night.*

Nothing lesse: for our Sauour did minister it after supper, for that it was to come in lieu and stead of the Paskeouer; and therefore was presently after the eating of it. Secondly, that it might goe immediately before his passion, the better to shew whereunto it should haue relation. Where also is another difference: our Sauour Christs supper representing his death, which followed the supper and was to come: our Sacrament representing the death of Christ already suffered and past.

*What cause had the apostles to minister it after supper, which we haue not?*

The Apostles did it in the night, because it was not safe for the Church to meet in the day for feare of persecution: wherefore herein the laudable custome



some of the Church of administering it in the morning, when our wits and capacities are best, is to bee followed. In which respect also there is some difference betweene this Sacrament, and the Sacrament of Baptisme; which may without any inconvenience be administred in the after noone.

*Is there nothing to bee learned in that our Saviour Christ and his Apostles administred it after supper?*

Yes verily: for thereby wee learne, that wee must not come for our bellies, but haue our minds lifted vp from these earthly elements to our Saviour Christ, represented by them: for men after supper set not bread and wine, but banquetting dishes vpon the table.

*What vse is there of this?*

First, to reprove such profane persons, as come for a draught of wine alone. Secondly, those that rest onely on the outward elements.

*So much of the time; now to the things to be done in the Lords Supper: and how shall wee consider them?*

First, what is generally to be done of all, both Minister and Communicants. Secondly, what is to be done of the Minister.

*What is generally to be done?*

There must be a careful preparation before the action, great heed in the action, and a ioyful & thankfull close and shutting vp of it. In the two former whereof there is great difference betweene our Saviour Christ and all other Ministers: who hauing no battell of the spirit with the flesh in him, but being alwaies prepared vnto euery good worke, had no need



of them, the Ministers hauing as much neede as the people.

*How are we to prepare our selues to this Sacrament?*

We are before wee come vnto it to examine our wisdome and knowledge in this Sacrament, whether wee can giue a reason of the representation of Christ in the bread and wine; and bring the resemblance and difference of the proportion of the bread and wine, with the body and blood of Christ; and of the eating and drinking of the elements, with the partaking of the spirituall things.

*What further examination is to bee used before wee come?*

All that cometo this holy Sacrament must examine themselves of their faith, and repentance for their particular sins: to bewaile them, and to iudge themselves for them; lest in comming otherwise they procure the wrath of God against them, and those that belong vnto them; although not in condemnation in the world to come, (which the faithfull notwithstanding their vnworthie receiuing cannot come vnto) yet to fearefull plagues and iudgements in this world. Whereby all not of age and sound iudgement, are shut from this Sacrament, which are not alwaies from the other of Baptisme.

*How are we to behaue our selues in the action?*

At the seeing of the bread and wine, wee are to call to mind the body and blood of our Sauour Christ; at the bread broken before our eyes, to represent his passion and sufferings; and so in the wine being powred out, to represent vnto vs his blood trickling and streaming downe from all parts of him to the ground.

*What*

*What is further to be done in the action?*

First, in that the Minister giueth the bread & wine, to think, that God giueth Christ, and Christ himselfe to vs: and as wee put our hand to take the bread and wine; so by faith to applie Christ to our selues: and by the eating and drinking of the bread and wine, to remember our vniing to Christ, and enjoying of him.

Secondly, according as it is commanded, all must take the bread and wine into their hands: contrary to the superstition of diuers, which will either haue it thrust into their mouthes, or else take it with their gloues: as if the hand of a Christian, which God hath both made and sanctified, were not as fit as the skin of a beast, which the Artificer hath tanned and sewed.

*What farther did they?*

They ate and dranke the bread and wine, not laying or hanging it vp, or worshipping it, as doe the Papists.

*It seemeth they haue the words of Christ to lead them to the worship of them: seeing he saith of the bread, that it is his body, and of the wine, that it is his blood; and there is nothing impossible vnto God.*

The words of eating and drinking, doe properly belong to the outward elements of bread and wine, and by a borrowed speech do vnproperly belong to the body and blood of Christ, considering, that as the Sacrament of Baptisme doth seale vnto vs a spirituall regeneration: so the Lords supper, a spirituall feeding. And euen as well the body and blood of Christ is in baptisme giuen vs for clothing, as they are giuen in the Lords supper for nourishment. And as for that which is alledged of the possibilitie of

God to do all things; we answer, that the question is here, not of the power, but of the will of God, what he will haue done. Besides, that God cannot do those things, in doing whereof he should contradict himselfe. And therefore the Scripture feareth not (without dishonour to God) to say, that he cannot lie, nor cannot denie himselfe.

2. Tim. 1.  
Titus 2.

*What is noted by this borrowed speech?*

The communion wee haue with our Sauour Christ, of whom we are as verily partakers by a liuely faith, as of the bread and wine, by eating and drinking them.

*What reason was there to mooue our Sauour Christ to use this borrowed speech, in this so great a mysterie?*

Not onely the vse and custome of the old Testament, before mentioned, but for that the selte same manner of speech is vsed in the new Testament, of Baptisme, called the new birth, and washing of sins, whereof it is onely a seale: So that vlesse the Lord would haue departed from that wilddome of the Spirit of God accustomable receiued; he must needs here also tread in the same steps of borrowed figuratiue speeches.

*Howbeit, it may seeme that to haue vsed a more proper speech, would haue bin more meet for him, being neere vnto his death, and more conuenient for their vnderstanding.*

He did after his last Supper vse as figuratiue speeches as this, in the 14. and 16. of Iohn, and that without the danger of darkenes of speech (there being oftentimes more light in a borrowed, then in a proper speech.) And they must needs yeeld a trope, when he

he saith, that the cup is the new Testament.

*It maketh further for the reall presence, that our Saviour Christ saith in his Supper, that his body was then broken, and not that it should bee broken after.*

That is also vsuall to the Scripture, for further certaintie, to speake of things to come, as of them that are present.

*Seeing we are entred vpon this matter, what reason can you gather from this institution, to overthrow the carnall presence of Christ in the Sacrament?*

If the bread were Christ, &c. then there should be two Christs, one that giueth, another that is giuen; for our Saviour Christ gaue the bread, &c. Againe, if the bread bee the very body of Christ, then there is no signe of the thing signified, and therefore no Sacrament. Where their miserable shift, that the whitenesse is the seale and signe, is not worthie the answer.

*What is to be done after the action?*

To bee comforted in heart in the fauour of God towards vs; from whence we should be readie with a feeling ioy to sing a Psalm vnto the Lord, and to feele a further deadening of the old man, and strength of the new man; to walke more strongly and steadily in the waies of God, all the daies of our life. For it is a Sacrament, not of our incorporation as Baptisme, but of our growth; which, albeit one cannot alwaies discern immediately after the action, yet betwixene that and the next communion, it may be easily espied in our seruice towards God and men.

*Hitherto of the things that are generall. Now let vs consider of those which the minister doth?*

They

They are either things that he doth

{	1. With the Communicants,
	but yet as chiefe in the action.
{	2. Alone.

*What doth the minister with the Communicants as chiefe in the action?*

He doth consecrate the Bread and Wine.

*Wherefore did the Lord make choice of those creatures?*

*Psal. 104.*

Because meaning to set forth our spirituall nourishing by them, they are of al the means of our nourishment the chiefeest.

*Why did hee not content himselfe with one of these onely?*

Hee tooke both, that hee might hereby shew how plentiful and assured redemption we haue in Christ, whom these doe represent. Wherefore it is no maruell, although the Papists in the robberie of the cup, doe answerably teach our saluation to bee neither wholly in Christ nor assuredly.

*What bread vsed our Sauour Christ?*

Ordinarie bread, such as was vsed at the common table at that time: it was indeed vnleauened bread, but it was so, because no other was then lawfull.

*What did they to blesse and consecrate them?*

That alone which the Euangelist set downe.

*What was that?*

First, hee declared the doctrine of the mystery of the Sacrament vnto his Apostles, which receiued it: by teaching the truth of that which these outward things did signifie.

Secondly, he thanked his heauenly Father for that he had sould the world, that he gaue him, which was



was his onely Sonne to die for it; through the breaking of his most holy bodie, and shedding his most precious blood. Also he gaue him thanks, for that he had ordained these outward Elements, to seale our spirituall nourishment in Christ.

Thirdly, by a trope of the chiefe point of prayer, (which is thanksgiuing) for the whole, the Euangelist giueth to vnderstand; that our Sauour Christ sued to God his heavenly Father, that his death, in it selfe sufficient to saue, might by the working of his holy spirit, be effectuell to the elect. And that those outward signes of Bread and Wine, might through the operation of his holy spirit, bee effectuell to the purposes they were ordained vnto.

*How shall it be known that he gaue thanks, and prayed for these things, seeing there is no mention of these things in the Euangelists?*

The very matter it selfe that is handled, doth guide vs to the knowledge of these things. Secondly, the like manner of speech in other places of Scripture, where there being no mention what words he vsed; yet must needs bee granted that he gaue thanks, and praied, proportionably to the prayer and thanks here vsed. For taking the barley loaves and fishes, and giuing thanks; what can be vnderstood, but that he giuing thanks to God, that had giuen those creatures for the bodily nourishment, prayed that hee would blesse them, and make them effectuell to that end? And as it is not lawfull, to eate and drinke the common meat and drink without such praler and thanksgiuing; so is it not lawfull to communicate these Elements without thanksgiuing and prayer.

*His beo of the thing wherein the minister is chiefe.*

A a

What

*Mat. 14. & 15.  
John 6.*



*What doth he alone?*

First, hee taketh the bread and breaketh it: likewise powreth out the wine, and telleth what they represent.

*What doth it signifie?*

It setteth forth, that Christ himselfe of his owne accord offered his body to be broken, and blood to be shed: and that as the bread nourisheth not, if it remaine whole and vnbroken; so there is no life for vs in Christ, but in as much as he died.

*Why doth hee call the cup, the cup of the new Testament?*

Because it is a seale of the promise of God touching our saluation in Christ, which being in old time vnder the Law shadowed by the shedding of the blood of beasts, is now after a new maner accomplished in the blood of Christ himselfe.

MAT. chap. 18. vers. 13. to the 20. and 1 COR. 16 22.

**H**itherto wee haue heard of the person of Christ; in it, of his natures; his Godhead, and his manhood: then of his offices, priesthood and kingdome. In his kingdome, wee haue heard of the inward meanes, as the spirit: and amongst the outward meanes, we haue heard of the word and Sacraments. Now there cometh to speake of the militant Church. *What is annexed to the militant Church?*

Officers and Ministers, whereby it hath beene and is taught and gouerned.

*What is common to all these Officers?*

That they bee lawfully called; and that they execute faithfully euery one his office whereunto he is called.

*How*

*How is the militant Church divided?*

Into the Church before the comming of Christ,  
or after his comming.

*What is the Church militant before the comming of  
Christ?*

It is the militant Church which beleueed in  
Christ to come.

*What is the militant Church after the comming of  
Christ?*

It is the militant Church that beleueth in Christ  
already come.

*How is the militant Church after the comming of  
Christ divided?*

Into vniuersall, or particular.

*What is the vniuersall Church?*

It is the societie of those that being scattered  
thorough all the corners of the world, are by one  
faith in Christ conioyned to him.

*What officers are annexed to this Church?*

Officers that are extraordinarie, and induring for  
a time.

*What are the extraordinarie Officers?*

Such as were first called and inabled of God for  
the conquest of the world, to the Gospell and the o-  
bedience thereof; and of whom there was no vse af-  
ter the first building or planting of the Church, no  
more then of the General of a field, or of a Coronel,  
when the conquest is made; or of master-builders  
after the platforme of a house is det downe.

*How are these extraordinaries divided?*

They are either those that are called immediately  
of God, as Apostles, and Prophets; or those that were  
called by meanes of men, as Euangelists.

*Who are Apostles?**Act. 1. 21.**Ioh. 15. 27.**Mat. 18. 19.**Act. 1. 8.**Act. 8. 14.**Ch. 19. 23. & 6.**Act. 2.*

Such as were for the planting of the first Churches set apart immediately by Christ himselfe; which hauing both seene and heard him, had the charge of the whole world committed vnto them, with power to distribute the graces of the spirit.

*Haue the Apostles any successors?*

To speake properly, they had none to succcede them in the degree and dignitie of Apostleship; and therefore when *James* was beheaded, none was chosen into his place: otherwise all Pastors and Ministers of the Gospell, who are lawfully called to the dispensation of the Word, Sacraments, and Keyes, are the true and vndoubted successors of the Apostles: and haue the same commission in the ministration of the Gospell which they had, though not in the same degree or dignitie,

*What is the property of the head?*

To be highest; and therfore there can be but one, even Christ,

*What is the office of the head?*

To conueie the powers of it into all the members: for as the naturall members take spirit and sense from the head; so the church hath her spiritual life and feeling of Christ; who is only able to quicken and giue life. Whom by this title of the head of the Church *Paul* listeth vp aboue all Angels, Archangels, principalities and powers. And therefore if the Pope were the successor of *Peter* and *Paul*, yet should he not be therefore the head of the Church; which agreeth to no simple creature in heauen or vnder heauen.

*But may not the pope be a ministeriall head?*

It would make the Church a monster, if it should haue

haue moe heads at once then one : or to bee at any time without a needfull head ; as it must needs be in the death of the pope. Besides that, when Christ is alwaies effectually present in his Church by his spirit, what needs he to haue a vicar or deputie ? *Joh. 14.*

*What then shall we say to the words of Christ, Thou art Peter, and vpon this rock wil I build my Church: whereby is inferred that Peter was ruler of the Apostles, and consequently of the world; and therefore the Popes, as Peters successors, should be rulers ouer all.*

The rocke whereupon Christ will build his Church, is not Peter, but the effectuall, and confesseing faith of Peter ; as appeareth by the diuers words the Euangelist vseth from that whereby Peter is called. And if it be vnderstood of Peter ; yet it must be esteemed, that to auoid confusion Peter gaue answer in the name of all, vpon whom in respect of their ministerie, the Church is as well builded as vpon Peter. *Reuel. 22.*

*How may it be shewed that Peter answered for all ?*

Because all were asked : otherwise our Sauour Christ receiued no answer; which to thinke is a charg of disobedience vpon the other Apostles, & vpon our Sauour Christ, of negligence : who seeking by this question to strengthen all the Apostles in the faith towards himselfe, should haue given them no strength; neither by experience of the worke of God within themselues, nor by the glorious promises which he annexed to this confession, vnlesse he had in Peters answer receiued the answer of others. Secondly, when it appeareth other where, by Peters owne confession, that the rest knew that Christ was the sonne of the liuing God, as well as he himselfe ; *Ioh. 8. 67. 68. 69.*

what should hinder them not to make confession of it as well as did *Peter*?

*If Peter were chiefe of all, doth it follow that the Pope of Rome should be so?*

No verily: for howsoever they say *Peter* was Bishop of Rome, yet indeed that cannot be proued by Scripture; rather the contrarie: for if *Peter* had been at Rome when *Paul* was there, amongst many others hee would not haue forgotten to make mention of him, vpon diuers occasions he had thereof. Especially he would not haue wrapped him in the common charge, that all had forsaken him. Also his proper charge being amongst the Iewes, who were neuer frequent, or many in Rome: and after the few that were there, banished from thence, what likelihood is there that *Peter* would most reside there where hee had least to do? And if he had been there, yet would he not be Bishop there; the Bishopricke being a degree of Ministerie far vnder the Apostleship wherunto he was called.

*But grant hee were Bishop of Rome; doth it follow thereof that the Bishop of Rome must bee his successor?*

No: for first it should haue beene but a personall right. And secondly, if it belonged to his successors, Ierusalem and Antioch, where he sat before he is supposed to sit at Rome, might challenge it as well as they of Rome. Neither can his death, which they suppose to haue beene at Rome, giue that priuiledge to him aboue them, more then the death of Christ priuiledged Ierusalem, which by the iust iudgement of God for the same cause was made an heape of stones. And thirdly, if it did belong to his successors



at Rome; yet it belongeth to his successors in doctrine, and not in place only. Consider more, that if the Church were builded vpon *Peter*, it was in respect of the doctrine he taught.

*Hitherto of the Apostles. Now who are the Prophets?*

Such as besides an extraordinarie gift of preaching, had a speciall gift of prophecyng.

*Hitherto of those immediately called. VVho are those that are called by the meanes of men?*

The Euangelists.

*Who are the Euangelists?*

Such as were ordained, and directed of the Apostles, for watering that which they had planted, and confirming those whom they had converted.

*What is the particular Church?*

It is that which beside the fellowship in one spirit, hath some other outward knot wherein they are more neerely tied then the rest of the vniuersall is; and it is either of one nation, or of a narrower compassse.

*What is a Church of one nation?*

It is that which is gathered vnder one politicke or ciuill gouernment.

*What is that of a more narrow compassse?*

It is such a companie of beleeuers, as dwelling in one place, may be conueniently at one time taught, by one mouth of a Minister.

*What is common to all the members of this Church?*

That euery one be wise vnto sobriety, behauing himselfe according to the measure of grace that is bestowed vpon him.

*What persons make defaults against this point?*

Two sorts especially: the one of such as over-  
weene



weene, thinking better of themselves, and taking a greater state vpon them then they are worthie of. The other of such as abasing themselves too much, doe thinke themselves vnfit to such duties as they are called vnto.

*How is the truth of this doctrine cleared?*

By comparifon of the Church, which is the mysticall body of Christ, vnto the naturall bodie of a man.

*How many waies doth this comparison hold?*

Sundrie waies. First, as in a perfect body of a naturall man, there is full furniture of all members needefull to the discharge of their seuerall duties, which are knowne both how manie they are, and what they are: so it is in the Church of God.

*What gather you of this?*

First, that as a superfluous member in a mans body, as two thumbes, or a finger more then enough in one hand, ingendreth horror: euen so superfluous members in the Church of Christ must needs bee faultie and horrible.

*What further?*

As the want of a naturall member of an hand breeds grieffe: so the want of any the appointed members in the Church, must needs bee faultie and grieuous.

*Proceed to the other comparisons.*

Seeing the disorder of a member, as to haue an eie where the nose should bee, or a foot for the hand, causeth both horror and grieffe: so the like disorder in the Church of Christ must needs be horrible.

*Wherein doth this comparison further hold?*

That as in the body of a mā, euery member hath his owne

owne severall function to discharge; and no member can well and fitly discharge the duety of another: so it must be in the Church of God: and as all the severall members of the bodie are knit and vnted to their head; so are all the members of the Church vnto their head Christ.

*Remaineth there yet any more comparison?*

That as in the naturall body, euery severall member is, as it were, the member of euery other in seruing to their good; as the eye will see; the hand will take; the mouth will speake, for the good of any other member: so it is in the Church of God.

*So much of the properties and qualities, common to all the members of a particular Church. What are the parts of it?*

They are partly such as are aboue, and partly such as are vnder.

*Who are those that haue preheminence?*

Those whom Christ hath appointed for the continuance of the Churches, which were builded by the extraordinarie officers, to the worlds end.

*What things are common to all these ordinarie officers?*

First, that they be vnblameable of life, which being required of all Christians, is in greater measure required of them, as of the lights of the Church. Secondly, examination, whether by gifts, especially for the office, they are to be called to that office, or no.

*What is prayer?*

It is a calling vpon God alone, in the name of Christ, by the titles wherewith in the Scripture he is set forth vnto vs; as well thereby to doe seruice and homage vnto the Lord, as to obtaine those further

things and graces that are necessarie for vs.

*VVhat haue we first to consider beere?*

*Esa. 42. 8.*

*Or 48. 11.*

*Rom. 10. 14.*

That wee are to pray to God alone, and not to communicate his honour to Saints or Angels, which is detestable and abominable. Which reason is also for vowes annexed to prayer.

*VVhat things must we come to God in prayer for?*

Those which God hath made vs promise of, either belonging to this present life, or those things especially which belong to the life to come.

*But how can we remember all the promises that God hath made, thereon to ground our petitions, especially being unlestured?*

There are generall promises, that whatsoever wee shall aske according to his will, it shall be giuen vs: *1. Ioh. 15. 14.* Again, whatsoeuer we reade and heare that the seruants of God haue demanded in the Scripture vncontrolledly, or without special calling, that is a good warrant for vs to demand at the hands of God.

*VVhat haue we further generally to bee obserued of prayer?*

The necessitie and excellencie thereof.

*It seemeth to be of no use to make our petitions vnto God, seeing he hath knoweth what we need, either for his glory, or our good, and hath determined what to bestow vpon vs.*

*Mat. 7.*

Yes verily, wee must aske, and that continually, that is, at set times, without intermission, by the commandment of Christ himselfe, bidding vs aske, and we shall receiue; seeke, and wee shall find; knocke, and it shall be opened vnto vs; wherein wee should rest: for as God hath foreappointed all necessities

to be given vs, so hath he also appointed the meanes whereby they should bee brought to passe, whereof prayer is a chiefe: so that the common prouerb may be verified, after a sort: *No prayer, no pennie.*

*What other reason haue you for this?*

We should therefore pray for the things we haue need of, that hauing receiued them, we might be assured we had them of God, and not by accident of fortune, as naturall men doe say.

*How further is the necessitie of prayer considered?*

Prayer is a key to open the storehouses of al Gods treasures vnto vs; and as by knocking we enter into the place we desire to goe to; so by prayer wee obtaine those things we need. Also as men prouide gifts to make way for fauour; so prayer is a gift to appease Gods anger towards vs, and as a hooke to reach those things that are about our reach, and to put by those things that stand in our way. And let vs hither adde, that it is so necessaric, as without it the vse and enioying the things wee haue, is vnlawfull: for as if wee take any thing that is our neighbours without asking him leaue, we are accounted theeues; so to take any thing of Gods ( whose all things are ) without asking them at his hand, is felonie.

*Pro. 17.8.*

*1.Tim. 4.*

*Doth not God often times bestow his benefits without prayer?*

Yes verily: to the wicked many things, either to prouoke them to repent, or to make them inexcusable: and to his children, as a louing Father, in regard of his ignorant and sometimes negligent child, doth giue things vnasked; euen so doth God towards his.

*What is the excellencie thereof?*

It is compared to incense or sweet perfumes, for

*Psal. 14. 41.*

*Cant. 4. 11.*

that they are as acceptable to the Lord as perfumes are to men; and to the drops of hony, as it were dropping from the lips of the Church as from a honie combe. *Milke and honie is under her tongue.*

*How can God so infinitely wise, take delight in our prayers, that are so rude?*

Because in Christ hee taketh vs for his children: And therfore as parents rather take pleasure to heare their children stammer, then some other to speake eloquently: so doth the Lord take pleasure in the praiers of the Saints.

*Of how many kinds is prayer?*

Of two kinds: either petition or thanksgiuing.

*What is the petition?*

It is a prayer whereby we desire all things necessarie: And it is either for things of this present life, with this exception, so farre forth as the same shall be thought good vnto the wisdom of God; or (and that especially) for the things of the life to come, and that without exception.

*What is thanksgiuing?*

*Mat. 8. 2.**2. Sam. 15. 25.*

26.

It is a prayer, wherein we magnifie the goodnesse of God: and it is either in praising all his goodnesse, wisdom, power, mercy, and generally for the government of his Church; or for those patticular fauors, that by petition we haue receiued from his mercifull hands.

*What is annexed vnto both these kinds of prayer?*

Confession of sinnes, and of the righteous iudgement of God against them; at the view whereof we being humbled, may come more preparedlie to prayer in both kinds.

*In what form & manner should we frame our praiers?*

We



We are herein for help of our weaknes, and rudenesse in prayer, to looke vnto the prayers of the holy men of God set downe in Scripture, according as the estate wherein they were at the time of those prayers, may best sort with the speciall causes wherein we are when we pray. But especially and aboue any other, yea aboue all them together, wee are to looke vnto that most absolute prayer, which our Saviour Christ hath taught vs in the Gospell.

*Do you call that a prayer, which of some is thought onely a forme of prayer to direct our prayers by?*

It is both a prayer, which we both may and ought to pray, and also a forme of prayer, whereunto we are to conform, & by which we ought to square al ours: and therefore as S. *Matthew 6.* biddeth vs pray after this sort, so S. *Luke* biddeth vs say, *our Father, &c.* *Matth. 6. 9.*

*May there not besides this prayer of the Lord, be won under the Gospel a set forme of praier in the church?*

Yes verily: so that it be left at the libertie of the Church to alter it; and not at the liberty of priuat men, without consent of the Church.

*Wherefore is it conuenient that there be a set forme of prayer?*

To help the weaker and ruder sort of people especially: and yet so as the set forme make not men sluggish in stirring vp the gift of prayer in themselues, according to diuers occurrents; it being incident to the children of God to haue some gift of prayer in some measure. *Zach. 13. 10.*

*What is the Lords Prayer?*

It is an absolute prayer in it selfe, and a prayer giuing a perfect direction; to frame al other prayers by.

*What are the parts of this prayer?*



Two: the preface, and the prayer it selfe.

*What gather you of this, that there is a preface set before the prayer?*

*Eccles. 5. 1.  
Psal. 26. 6.  
Exod. 3.*

*1. Tim. 2. 8.*

That Christian men are not to come malepertlie or rashly, but with preparation: for the Angell of the Lord standeth at the entrie, to strike with hardnesse and blindnesse, &c. those that come without preparation: for if we make preparation before we come to an earthly Prince, and bethinke vs of our words and gesture; how much more ought we to doe it, when we come before the Prince and Lord of Heauen and Earth?

*How are we to prepare our selues?*

Not onely to put off our euill affections, but euen our honest and (otherwise in their due time) necessarie cogitations, as the cares and thoughts of our particular vocations, as of house or familie.

*What is to be considered in the word, father?*

*Acts 7. 59.  
2. Cor. 13. 13.*

That we are come to the Father, the first person in Trinity, by his Son, through the holy Ghost: which forme is to be kept for the most part, although it bee also lawfull to pray vnto Christ, or to his blessed spirit particularlie: if so, that in our vnderstanding wee doe conioyne them, as those that cannot be separated in any actions, either belonging to the life to come, or pertaining to this life.

*What further?*

*Deut. 33. 3.*

That wee are to come with confidence of obtaining our suites and desires: as young children desire to come vnto their fathers bosome, or to sit vpon the knee or in the mothers lap; so we by prayer, doe as it were creepe into the Lords bosome, and, as it were, do stand betwene the Lords legs, as to our mercifull

father,

father, whose bowels are larger in pitifull affection then any parents, yea, then the mother towards the tenderest child, if we come with faith: for if parents will giue good things to their children when they aske them, much more will the Lord giue his spirit to them that aske it of him without doubting. *Math. 7.*

*What is considered by these words, Our Father?*

The nature of faith, which is to applie it home to himselfe. Also, that our Saviour Christ is the naturall sonne, and we his sonnes by grace and adoption. *Iohn 20. 38. Gal. 3. 20. Matth. 27. 46.*

*May not a man in his prayer say, my father?*

Yes verily: and that with warrant of our Saviour Christs example. *Matth. 26. 19.*

*What further?*

That to come in any other name, then in our Saviour Christs, is abominable; which was figured in *Moses* and *Aaron*, but is notably set forth of the *Apostles*. Therefore it is abominable to come by Saints, as in Poperie they doe. *Exod. 24. 2. & 20. 19. Leuit. 16. 17. 1. Tim. 2. 5.*

*What else learne you in this word, our?*

That when wee come to pray, wee must come in loue, as one brother loueth another, and therefore reconcile our selues if there be any breach. *1. Tim. 2. 8. Matth. 5. 23. Eysay 1. 15.*

*What is considered by these words, which art in heaven?*

That as wee are to come boldly, so wee also are to come with reuerence of his Maiestie, wee being as wormes scrawling vpon earth, and he in the highest heauens. *Eccles. 4. 16. & 5. 1.*

*What further?*

That as he is readie to doe all things for vs, so he is able to do all things for vs, which are necessary for vs to meditate vpon.

*Why*

*Why is he said to be in heauen, who is in all places, and whom all the world is not able to containe?*

For two causes: one is, for that there he doth make himselfe, and his goodnesse knowne to the Angels and blessed spirits of men immediately, and without the helps and aides which we haue. The other, because he communicateth himselfe and his goodnesse more plentifully with them then with vs; and so God is said to be present in the temple, and in the elect.

*Having vnderstood what is to bee learned of the words of the preface severally, what are wee to learne of the words iointly together?*

*Rom. 10. 4.  
Psal. 73. 25.*

That God only is to be praied vnto: for although there be other fathers besides God, and other in heauen besides him, yet there is none which is our Father in heauen, but God alone: beside, that it is a perfect paterne of all prayers, it is euident that all prayers (as in other things, so in this) must bee framed vnto it.

*Thus much of the preface: Now wee are to come to the prayer it selfe. What is generall vnto it?*

That our affections, with zeale and earnestnesse, ought to wait and attend on praier: which appeareth by the shortnesse of all the petitions.

*What is declared hereby?*

The great affection we should haue to the things we come for: which giueth a check to our cold prayers, where the vnderstanding is without the affection, and, as it were, the sacrifice without the heavenly fire to lift it vp and make it mount into heauen, both in publike and priuat prayers.

*So much of attention generall to the prayer. What are the parts thereof?*

A forme of petition and of thankgiuing.

*What is taught hereby?*

That whensoever we come vnto God in petition, we are also to giue him thanks; things not to be secured, and meanes to make way for further graces and benefits to be obtained. *Phil. 4. 6. Luk. 17. 18*

Secondly, that it is a fault of vs, when wee are distressed, in publike prayer to come in petition, but not returne thankgiuing for our benefits receiued.

*So much of the parts of prayer. How many sorts of petitions are there?*

Two: one sort of petitions is of those things that belong to Gods glory: the other sort of petitions doth concerne our selues and our neighbours.

*What is generall to bee considered in those petitions that concerne God?*

That wee are to seeke the seruice of God before our owne things; as also the Commandements teach vs, which being diuided into two tables, the first concerneth the worship of God; the second table, our selues.

*What obserue you from this?*

Our hypocrisie: for were it not for our selues and wants, we would not come at all in prayer: as in Poperie all their prayers are for themselves, and their saluation, &c. Whereas this word *Thy*, in all these petitions, doth shew forth the consideration of our selues, to the end that we might haue our minds altogether fastened vpon the seruice of God.

*What further obserue you proper to these petitions?*

That they ought to bee performed with further zeale and earnestnesse of spirit; as may bee gathered

in that they are propounded without any bond of one with another.

*How are the petitions that concerne Gods glory divided?*

Into two: the first concerneth Gods glory it selfe, the other two the things whereby God is glorified; as when his kingdome commeth, and his will is done.

*What is the first petition?*

Hallowed be thy name?

*Why is this petition set before all?*

*Pro. 16. 4.  
1. Cor. 10. 31.*

Because it is that which ought to bee dearest vnto vs, and for that all things ought to bee referred vnto it.

*How consider you this petition?*

First, the meaning of the words apart; then of them together.

*What is understood by the word, name?*

*1. King. 5. 5.  
Act. 1. 15.*

The person of God the father, for that the name of a thing is taken for that it is the name of. Also the name of God in the Scriptures is taken for his properties, as his Iustice, Mercy, Wisdome, &c. and for the actions of God, as the creation and government of the world; also for the things that belong vnto God, as his word, Sacraments, and discipline. All which things are signified by the name of God, because he getteth glory by them.

*What is meant by (hallowed?)*

To hallow is to set apart a thing from the common vse to some proper end; and therefore to sanctifie and hallow the name of God, is to set it apart from all abuses to a holy and reuerent vse.

*Can any man add any thing to Gods holinesse?*

No



No, wee cannot adde any holinesse vnto God, or take away from him : but that as God is holy in his properties and actions, and also in his ordinances both in Church and Common-wealth ; so we desire it may be, and that not onely in our selues, but also in all men, that they may be acknowledged and reputed as they are worthie in themselves to be reputed and accounted.

*What is considered of the words together?*

That it is a singular benefit of God to be admitted to the sanctifying of his name, and as it were to set the crowne vpon his heade, and to hold it there; especially seeing he is able himselfe alone to do it : and when he would vse other thereunto, hee hath so many Legions of Angels to do it ; yea, that can raise vp stones to doe it.

*What further?*

We pray that God may be acknowledged *Iust, Wise, &c.* in all his works, even in his ordinance of some to euerlasting life, and other some to euerlasting destruction : as also when the glory of God commeth in question betweene our selues and anything that belongeth vnto vs, to preferre that vnto these.

*May none else be glorified but the name of God?*

No glory or honour should be giuen to anything in the world but to the name of God (which is noted when wee say, *thy name &c.*) further then they are instruments, whereby we may arise to the glorifying of it; for God will not giue his glory vnto any, no not to the manhood of our Sauour Christ.

*E/s. 43. 8.*

*Ch. 43. 11.*

*Shew some particularities of the glorifying of his name.*

First, wee must pray that God would giue vs the know-



*Iob. 3. 3.  
Rom. 4. 20.*

knowledge of himselfe, his words and workes; for we cannot glorifie his name vnles we know it. Secondly, we pray that we and others may sanctifie God in beleeuing his word, how vnlikely soeuer: Wherefore *Moses* and *Aaron* are said not to haue sanctified the name of God, in that they beleued not; contrarily, *Abraham* glorified God in beleeuing.

*How else?*

*Esa. 8. 12. 13.*

*1. Pet. 3. 14. 18.*

In fearing the Lord alone, and not men. *That the Lord be our feare.*

*How further?*

*Mal. 5. 16.*

*2. Sam. 7. 18.*

*Psal. 8. 5.*

*Eccl. 14. 3.*

*Luk. 1. 48.*

*1. Sam. 3. 18.*

*Esa. 39. 8.*

*Esa. 2. 11. 12.*

*Isa. 14. 15. 16.*

In praying that God may get glory by the godly conuersation of vs and others; also, that we may praise him for his benefits more particularly: for humilitie for our selues and others, without which we cannot glorifie God as it is meet: from whence ariseth patience, whereby wee doe willingly submit our selues vnto the correcting hand of God, as *Ely* and *Ezekias*. We pray against al loftie and high things, that hinder that God only cannot be exalted, especially the pride of our hearts, which we are to confesse and lament. It is lastly a singular hallowing of Gods name, as well by praising it for the benefits wee haue receiued, as for his other wonderfull workes in the Creation and gouernment of the world, the Church especially.

*What is considered in the second petition, Thy kingdome come?*

One of the meanes how to haue our God sanctified, which is a dependance of the former petition.

*What is meant heere by kingdome?*

That gouernment which our Sauour Christ exerciseth in the world.

*Of how many sorts is it?*

We pray either for that he exerciseth in this world,  
or for that he exerciseth in the world to come, called  
the kingdome of glory.

*How many sorts are there of that kingdome he exer-  
ciseth in this world?*

First, it is that hee exerciseth ouer all men, and o-  
ther creatures.

*What desire we of God concerning the gouernment  
ouer all men, called the kingdome of power?*

That he would gouerne all the creatures, both in *Psal. 97. 1.*  
*Mat. 6. 13.*  
*Iob 37. 2.*  
the naturall course of things, and in the ciuill and do-  
mesticall gouernment of men, yea, in the rule of *Di-*  
*uels* themselves, in such sort as they may serue for the  
good of his Church.

*What desire wee concerning his gouernment in the  
Church, called the kingdome of grace?*

That it may bee heere in this world enlarged, and *Psal. 122. 6.*  
*Esa. 61. 7.*  
that it may be accomplished in the last day.

*What doe we desire for the enlargement of it in this  
world?*

That by Christ the head of the Church, God  
would gouerne his people, to the perfect saluation  
of the elect, and to the vtter destruction of the repro-  
bate, whether open rebels or fained and hollow-  
hearted subiects.

*What great need is there that wee should pray for the  
kingdome of God?*

For that being taught that wee should pray that *Mat. 13. 24. 25.*  
*2. Cor. 6. 14.*  
*15. 16.*  
the kingdome of God may come, thereby wee are  
put in mind of another kingdome of Satan and dark-  
nes, which opposeth strongly against his king-  
dome.

*Why, all men do naturally abhorre Satan, euen to the very name of him.*

They doe in words and shew, but when they doe his will, liue vnder his lawes, delight in his workes of darkenesse, subiect themselues to the Pope and other his instruments, they are found indeed to loue him as their father, and honour him as their Prince, whom in words they would seeme to abhorre: for euen the same men, our Sauour Christ affirmeth to approach vnto God with their lips, and to haue their hearts farre from him: and in their lips far from Satan, but neere him in their hearts.

*Mat. 15. 8.*

*What other oppositions are there against Gods kingdome?*

*Gal. 5. 16. 17.*

The flesh, and the world.

*What be the meanes wee ought to pray for, that our Sauour Christ may gouerne his Church in this world thereby?*

Inward, and outward.

*What inward things doe we pray for?*

That God would giue his holy spirit, as the chiefe and principall wherby our Sauour Christ gathereth and ruleth his Church, conueying his spirit of knowledge and of good motions vnto his people; and consequently, we pray against the motions and tentations of Satan and of our owne flesh.

*What are the outward things we pray for?*

The meanes whereby the spirit is conueied.

*Declare that more particularly.*

The word, and the dependances thereof.

*What pray we for concerning the word?*

That it being the scepter of Christs kingdome, and called the word of the kingdome, and the kingdome

*Psal. 110. 1.*

*Esa. 55. 4.*

*Mark. 3. 13.*

domes of heaven; may bee freely preached every where. And that onely having place, all traditions and inventions of men may be rejected. Mat. 13.  
2. Thes. 3. 1.

*What pray we for concerning the Sacraments?*

That as they are the scales of Gods promises and covenant of grace; so they may bee both ministered and received in that purenesse and sincerity which is according to his word, and all false Sacraments and sacrifices put vnder foot.

*What pray we for concerning the censures?*

That not onely private persons, but the whole Church may bee ruled by the line of Gods word; that so well doers may be advanced, and euill doers censured and corrected, according to the degree of their fault: and therefore that all, either impunitie or tyrannous tortures of consciences, may bee taken away.

*What further doe we pray for?*

That God would furnish his Church with all such officers as hee appointeth, that being endued with speciall gifts may bee both able and willing, to execute their charge diligently and faithfully.

*What further desire we in this petition?*

That where these things are onely begun, they may bee perfected, and that every Church may bee polished and garnished, that Sion may appeare in her perfect beautie; and so the Iewes may bee called, and so manie of the Gentiles as belong vnto Christ, and the contrary enemies may bee either converted or confounded.

*What doe we pray for the kingdome in every member of the Church?*

We out of a sorrowfull feeling of the spiritual bondage

dage we are in to Satan and sinne, pray that the kingdome of Christ may come, and be aduanced in euery one of our harts, in Iustice, Righteousnesse, Peace, and Ioy in the holy Ghost: euen as poore captiues are alwaies creeping to the prison doore; and labouring to get off their bolts.

Rom. 14. 17.

*So much of the kingdome of God in this world. What pray you for concerning the kingdome of Christ in the last day, or for the kingdome of glory?*

Reuel. 22. 20.

2. Tim. 4. 8.

That Christ would hasten his comming for the elects sake, who with singular loue and affection long for it, saying: *Come Lord Iesus, come quickly.*

*The third petition.*

Thy will be done in earth as it is in heauen.

*What is considered in this petition?*

By earth, those that are in earth; and by heauen, those that are in heauen.

*What is here meant by the will of God?*

Deut. 19. 29.

His reuealed will and Commandement, wherein is set downe what we ought to do, or leaue vndone: as also his promises, which we ought to beleue.

*Is there any other will of God besides his reuealed will?*

1. Pet. 3. 17.

Yea verily, that whereof the Scripture speaketh thus, *if so be the will of God*: and that the petition is not meant of this, it appeareth: first, because that no man can know it, nor search it out vntill it come to passe, whereas to the doing of this wil, knowledge is necessarie. Secondly, for that no man can resist it. Thirdly, for that there are no promises for the performing of it, seeing a man may doe the secret will of God and perish, as Pilate, &c.

*Is not the secret wil of God contrary to his reuealed wil?*

No



No, in no wise; it differeth in some respect, but is not another wil, much lesse contrarie.

*How differeth it?*

The secret will of God considereth especially the end; and the reuealed will, the things that are referred to the end. And the secret will of God is of the cuent of all things; where the reuealed will is of those things onely which are propounded in the word, as to beleue in Christ, and to be sanctified, &c.

*Ioh. 14. 7.*

*1. Thes. 1. 3.*

*It may seeme that the reuealed will of God is sometimes contrarie to it selfe: as when God forbiddeth murther, and theft; yet God commandeth Abraham to kill his sonne; and the Israelites to take the goods of the Egyptians.*

Here is no contrarietie; because God in giuing a law to man, giueth none to himselfe, but that he may command otherwise: therefore the law hath this exception; that it is alwaies iust, vnlesse God command otherwise.

*But it seemeth that the secret wil of God is often contrarie to the reuealed will; seeing by the former many euill things are committed, and by the other all euill is forbidden.*

In as much as by the prouidence of God euill things come to passe, it is for some good, of Gods glory, or good of the Church, or both; in which onely respect they by the prouidence of God are done or suffered to be done.

*What more specially of sanctification do we pray for in this petition?*

First, that wee may know his will, without the which we cannot do it: then, that so many as are subiects in the kingdome of Christ, may do the dutie of

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good



*Mat. 6. 33.*

good subiects, and bee obedient vnto the reuealed will of God, otherwise called the righteousnesse of Gods kingdome : so that there is a mutuall relation of this petition to the former ; where we pray that God may rule, as heere that his rule may be obeyed.

*What learne you out of this word ( Thy? )*

*Psal. 86. 11.**Or 110. 37.**Gen. 6. 5. &**8. 21.**Rom. 8. 6.**Rom. 7. 24.**1. Pet. 2. 7.**Ezech. 7. 4.*

Wee learne, that when wee pray for obedience to Gods will, wee desire the suppression of our owne will, as that which being prone to all sinne, as a match to take fire, is naught and repugnant to the will of God : so farre are wee from hauing any free will naturally to doe that which is good, which wee must bewaile both in our selues and others.

*What by this word ( done? )*

*Philip. 2. 13.**Alti. 20. 24.*

That it may not onely be intended and indeauoured, but accomplished, although it bee with griefe and smart.

*What learne you of this ( as it is in heauen? )*

*Psal. 103. 20.**Mat. 18. 10.**Esa. 6. 2.**Ezech. 1. 7.*

That our obedience should bee done most willingly, readily, cheerefully and wholly ; and not to do one, and leaue another vndone. As the Angels do the will of God so ; and therefore are set forth winged, to shew their speedinesse, and round footed, to expresse their readinesse to all and euery commandement of God. And so all vnwilling, or by law enforced obedience is heere condemned.

*But seeing wee are sinfull and the Angels holy, how can we imitate them?*

*Leuit. 11. 44.**1. Pet. 1. 16.*

Wee should endeauour to the like holinesse, and so grow therein daily more and more till we be like vnto them : not that we can performe it to the full as they doe. As also in this regard God himselfe saith ; *Be ye holy as I am holy* ; and yet it were absurd to say or thinke

think that any man could come to the holinesse of God, whose holinesse hee is commanded to follow. This petition also agreeth well with our desire of hastening the Lords comming, in the former petition.

*Hitherto of the petitions that concerne God. what is generall to bee considered in the next for our selues?*

That there is no lawfull vse of these petitions which follow, or any of them, vnlesse we first labour in the former petitions concerning the seruice of God; considering that *godlinesse* hath the promises of this life and the life to come. *1.Tim.4.8.*

*What further?*

That as in the former, the word (*thy*) did only respect God; so in these following, by these words (*Ours* and *vs*) we learne to haue a fellow feeling of the misery and necessities of others; and therefore in care to pray for them; which is the triall of the true spirit of prayer.

*Is there any thing else common to them all?*

That for them all, we depend on God: on his providence, for the first of our nourishing; on his mercy, for pardon of our sinnes; and on his power, for strength to resist tentation.

*What is the order of these petitions?*

First, to set downe one only for the things of this life. Secondly, two, for the things that belong to the life to come.

*Why haue we but one petition concerning this life, and two for the things of the life to come?*

To teach vs how smally earthly things are to bee accounted in regard of heauenly; and therefore that our prayers for things of this life should bee short

and further drawne out for the heavenly.

*Why then is the petition for the temporall things, put before the petition for spirituall?*

First, because it is the maner of the Scriptures, commonly to put things first that are soonest dispatched. Secondly, that by experience of the smallest things, as a step or degree, wee may climbe vp to higher. Whereby their hypocrisie is discovered, which pretend great assurance of forgiveness of sins, and of their keeping from the euill one, whereas they are distrustfull of the things of this life. Thirdly, that in hauing aforehand earthly things, we may bee the readier and more earnest to intreate for the spirituall: so our Saviour Christ healed the bodily diseases, to prouoke all men to come to him for the cure of the spirituall.

*So much of this petition in generall. VVhat is meant by (Bread?)*

First, all outward things, both for our necessity, and christian delight, as well in clothing as in feeding. Secondly, all the meanes and helpes to attaine them, as good Princes, Magistrates, seasonable weather, &c. Wherein also wee pray for the remouall of the contrarie; as warre, plague, famine, euill weather. All which must be asked with this exception, *if it seeme good in the eyes of our heavenly father*: which exception is proper to this petition.

*Mat. 8. 2.*

*What need is there of asking these things?*

The frailty of our nature, not able to continue in health scarce one day without these helpes, and as it were proppes to vphold this decayed and ruinous cottage of our mortall bodies; lesse able to forbear them then many beasts: for seeing there was a neces-

necessarie vse of our meat in the time of our innocency, the necessitie by our fall is much greater.

*What learne you from the word ( Giue? )*

First, that from God all things come: which wee are readie to ascribe, either to the earth, called the nurse; or to our money wherewith we buy them, or to our friends that giue vs them; as if we should looke vpon the Steward onely, and passe by the Master of the familie, or vpon the brest that giueth sucke, and neglect the nurse, or bottell we drinke of, and passe by the giuer.

*What next?*

That although in regard of our labour or buying any thing, it may bee called ours; yet wee say, giue Lord, because wee cannot deserue the least crumme of bread, or drop of water, much lesse the kingdome of heauen.

*What learne you further?*

That seeing God giueth to whom hee will, and what he will, we learne to bee content with whatsoever we haue receiued. Moreouer, to bee thankfull for it, seeing all things in regard of God are sanctified by the word, and in regard of our selues by prayer, and thanksgiuing. And last of all, not to enuie other mens plentie, being Gods doing.

*What reason is there that they should pray for these things of God, which haue them already in their Garners, Cellars, &c.*

Very great: First, for that wee in Adam haue lost the right of them all; which in Christ the heire of the world wee onely recover: so that although wee possesse them, yet are wee not right owners of them but by faith, which is declared by prayer for them.

D d 3

Secondly,

1. Sam. 30.

16. 17.

Dan. 5. 5.

2. King. 7. 17.

Esa. 3. 1.

Hagg. 1. 6.

Pro. 10. 22.

Dan. 1. 13.

14. 15.

Psal. 78. 30. 31.

Secondly, for that the things we doe possesse, wee may easilie a hundred waies bee thrust from the possession of them, before wee come to vse them; according to the prouerbe, that many things come betweene the cup and the lippe.

Lastly, for that although we haue the vse of them, yet will they not profit vs, neither in feeding nor clothing vs, vnlesse wee haue the blessing of God vpon them; yea without the which they may bee hurtfull, and poysonable vnto vs. By all which reasons it may appeare, that the rich are as well to vse this petition as the poorest.

*VVhy is this added (this Day?)*

Exod. 16. 19.

20. 21.

Pro. 30. 8.

That we are to pray for bread for a day, and not for a moneth, or yeece, &c. it is to teach vs, to restraine our care, that it reach not too farre, but to rest in Gods prouidence, and present blessing; and therefore not to be couetous.

*Is it not lawfull to provide for children and familie?*

Gen. 41. 14. 15.

Act. 11. 28. 29.

2. Cor. 12. 14.

Mat. 6. 14.

Psal. 37. 5.

Pro. 16. 3.

Yes verily, not onely lawfull, but also needfull: but heere our affections are onely forbidden to passe measure; as to haue a carking and troubling care, seeing the vexation of the day is enough for it selfe: But to commit our waies vnto the Lord, and to roll our matters vpon him, who will bring them to passe.

*VVhy is the bread called ours, seeing that God must giue it?*

Gen. 3. 17.

Psal. 138. 1.

1. The. 4. 11.

2. The. 3. 8.

9. 10.

Mat. 6.

Luk. 11. 3.

To teach vs, that we must come vnro it by our own labour; in which respect, he that will not labor, shall not eate.

*VVhat is the reason of the word (Daily?)*

This word in the Euangelists, and in the proper language of the spirit of God, is, the bread fit for me,

or



or agreeable to my condition. Which is an especial  
lesson for all estates and callings to keepe them with-  
in their bonds, not onely of necessitie, but of Christi-  
an and sober delight, and not to aske them to the ful-  
filling of our fleshly desires.

*Psalm. 104. 15.  
Iohn 12. 3.  
Prov. 30. 8.  
1. Tim. 6. 8.  
Rom. 13. 14.  
Iames 4. 3.*

*What do we desire in these two petitions that follow?*

Perfect saluation, which a man cannot haue in this  
life, standing in the deliuerance from the euils past,  
contained in the former; and those to come, com-  
prised in the latter.

*What is the former of these petitions?*

Forgiue vs our debts, as we forgiue them that are  
debtors vnto vs.

*What is the summe of it?*

That God giuing vs a true knowledge, and feeling  
of our sinnes, would forgiue vs freely our sinnes, and  
make vs as assured thereof, as wee are priue to our  
selues, of the forgiuenesse of those trespasses which  
men haue offended vs by.

*What are the parts?*

Two: a petition of the forgiuenesse of our sinnes,  
and a reason of the perswasion that they are for-  
giuen.

*Declare the petition.*

First, here is a comparison drawne from debtors,  
which are not able to pay their creditors, to whom  
all we are compared, for that we haue all sinned; and  
consequently our sinnes are likened vnto debts.

*What learne you from hence?*

Here hence two things are implied; one, a frank  
and humble confession that we haue sinned both o-  
riginally and actually; another, that there is no po-  
wer in vs to satisfie for them.

*What*



1. Iohn 1.8.9.

Psalm 32.3.4.

Prov. 28.13.

Job. 31.33.

1. Sam. 15.19.

Psalm 51.3.  
20.

4.5.6.

Acts 22.1.4.5.

1. Tim. 1.13.

Psalm 19.12.

Deut 27.26.

Gal. 3.10.

Rom. 6.23.

Ezech. 16.445.

*What use is there of confession?*

Great: for that we haue naturally a senselesnesse of sinne; or else being conuinc'd thereof, we are ready to lessen it, and make it light. The contrary whereof appeareth in the children of God.

*How can a man confesse his sinnes, being not known, and without number?*

Those that are knowne wee must expressly confesse; and the other that are vnknowne, and cannot be reckoned, generally.

*How appeareth it that we are not able to pay it?*

Because by the Law, as by an obligation, euery one being bound to keepe it wholly, and continually, so that the breach thereof euen once, and in the least point, maketh vs presently debtors; there is no man that can either auoid the breach of it, or when he hath broken it, make amends vnto God for it: considering that whatsoeuer he doth after the breach, is both imperfectly done: and if it were perfect, yet it is due by obligation of the law, and therefore cannot goe for payment, no more then a man can pay one debt with another.

*What doth it draw with it, that causeth it to be so impossible to be satisfied?*

The reward of it, which is euermore death, both of bodie and soule. The greatnesse, and also number whereof, is declared by the parable of 10000. talents, which no man is able to pay, being not able to satisfie so much as one farthing.

*But are we not able to satisfie some part of it, as a man in great debt is sometimes able to make some satisfaction, especially if he haue day given him?*

No: and therefore wee are compared to a child  
new

new borne, red with blood, not able to wash himself, nor to helpe himselfe: and to captiues close shut vp Luke 4. 18.  
in prison and fetters, kept by a strong one; so that Matth. 12. 19.  
there is as small likelihood of our deliuerance out of the power of Satan, as that a poore lamb should deliuer it selfe from the gripes and pawes of a lion.

*What is the meanes to free vs from this debt?*

By this petition Christ teacheth vs, that being pressed with the burden of our Sinne, we should flee Matth. 11. 28.  
vnto the mercie of God, and to intreat him for the Esay 55. 1.  
forgiuenesse of our debt, euen the cancelling of our obligation, that in law it be not auailable against vs: in which respect, the preaching of the Gospel is compared to the yeere of Iubilie, when no man might Luke 4. 19.  
demand his debt of his brother.

*How shall we obtaine this at Gods hands?*

By the onely blood and suffering of Christ, as the only ransom for sin. Contrary to the Papists, who confessing that originall sin is taken away by Christ in Baptisme, doe teach that we must make part of satisfaction for our actuall sins; and therefore the Iesuites whip themselves, as if their blood might satisfie for sinne; which is abominable to thinke of.

*Do we here pray for these sinnes of this day, as before for the bread of this day?*

Not onely for them, but also for all that euer wee haue done at all times before, to the end, that wee might be the further confirmed in the assurance of the remission of all our sinnes.

*What is further to be considered in this petition?*

That as in the former by bread, more was vnderstood; so here by the forgiuenesse of sinnes, which is the first part of iustification, the other is also meant,

E c

namely,

*Dan. 9. 24.*

namely, the imputation of righteousness; for as Christ hath taken away our sinnes by suffering, so hee hath also clothed vs with his righteousness, by fulfilling of the Law for vs.

*What need was there of this?*

Because we could not appeare naked before God: for as it is not enough for a beggar to come before a King to want his ragges, vnlesse he haue conuenient apparell and ornaments: so for vs it is not enough to haue our filthinesse done away, vnlesse we bee clothed with conuenient righteousness; not enough to put off our shackles and manacles, vnlesse we haue garters and bracelets to decke vs with.

*What else is vnderstood here?*

*Zach. 12. 10.**Mark 9. 14.*

Wee pray for the spirit of prayer, whilest with griefe and sorrow for our sinnes, we may craue pardon for our sinnes and increase of faith.

*So much of the former part. What is set downe in the latter?*

A true note to certifie vs, whether our sinnes are forgiven vs, or not, by that we forgive, or not forgive others that haue offended vs; and it is a reason of the former.

*Matth. 9. 2.**Mark 2. 7.**Job 14. 4.**Esay 43. 25.*

*But seeing God alone forgiveth sinnes, here understood by the word debt; how is it said, that we forgive sinnes?*

Wee forgive not the sinne so farre as it is sinne against God, but so farre as it bringeth griefe and hindrance vnto vs, we may forgive it.

*How is the reason drawne?*

*Matth. 5. 7. & 6.*

From the lesse to the more, thus: if we wretched sinners vpon earth can forgive others; how much more will the gracious God of heauen forgive vs? if

we

we hauing but a drop of mercy can forgive others, much more will God, who is a sea full of grace; especially when wee by forgiving, sometimes suffer losse; whereas from God by forgiving vs, nothing falleth away.

*1. Ioh. 2. 10.  
& 3. 14.*

*Doth this reason tie God to forgive vs?*

No otherwise then by his gracious and free promise; for it is a necessarie consequent and fruit of the other, and not a cause; considering the inequality betweene our debt vnto God, and mens debts vnto vs.

*Wherein standeth the inequality?*

First, in the number of our debts to God, being compared to ten thousand; mens debts to vs, to one hundred. Secondly, in the waight; our debts to God being compared to talents, and those to men being compared to pence.

*How riseth this great inequality in the waights?*

From the great inequality betweene God and man: for if to strike a King bee much more hainous then to strike a poore subiect; what is it then to strike God, who is infinitely greater then all the Kings of the earth?

*What is to be gathered of this?*

That as this is a testimonie to our hearts, that if we can heartilie forgive others, God will forgive vs: so on the other side, if wee can shew no fauour to others, we may looke for none at the hands of God; and therefore to pray without forgiving such as haue offended vs, were not onely a meere babling; but also a procuring of Gods wrath more heauilie against vs.

*What learne you from hence?*

Ec 2

The

The hypocrisie of many, which assuring themselves in great confidence of the forgiveness of their finnes, yet cannot find in their hearts to forgive others.

*Are we heereby bound to forgive all our debts?*

No verily; wee may both craue our debts; and if there be no other remedie, goe to law, in a simple desire of *Iustice*; yea, in lawfull warre we may kill our enemies, and yet forgive them, being free from revenge: yet so, that if our debtors be not able to pay, we are bound in dutie to forgive them, or at least to haue a conscionable regard of their inabilitytie.

*What further learne we by this reason?*

That as our forgiveness is nothing, vnlesse the danger of imprisonment bee taken away; which vnabilitie of paying the debt doth draw with it: so it auaieth vs nothing to haue our finnes forgiven vs of God, vnlesse the punishment also be forgiven.

*Wherefore speake you of these?*

Because the Papists teach, that the sinne and guilt of our finnes is taken away by Christ; but that wee must satisfie for the punishment of them: wherein they make God like vnto those hypocrites, who will seeme to forgive, and yet keepe a pricke and a quarrell in their hearts; watching all occasions of advantage, which say, they will forgive, but not forget.

*So much of the first petition belonging to the liſeto come. Which is the second?*

Leade vs not into temptation, but deliuer vs from euill, &c.

*VVhat is meant heere by the word (temptation?)*

Sinne; or such afflictions as leade vs into sinne: for troubles and afflictions simply are not to be numbered



bred amongst these tentations we desire heere to be deliuered from : as also we pray, that we may haue granted al things that may further vs in holines ; as good companie, good counsell.

*Why may we not pray against all afflictions ?*

Because they are trials of our faith & hope ; in which regard they are pronounced blessed which fall into diuers tentations ; and therefore ought we not to pray simplie and without exception to be deliuered from them.

*Iam. 1. 2.*

*Dent. 8. 1. &*

*13. 3.*

*What then doe we pray for concerning them ?*

That if the Lord will take triall of the grace hee hath bestowed vpon vs, either by afflictions, or by occasion of tentation to sinne offered vs ; that wee bee not giuen ouer to them, or ouercome of them ; but that we may haue a good issue, and escape from them : and that if either we must goe vnder trouble or offend the Lord, wee may rather chuse affliction then sinne.

*1. Cor. 10. 13.*

*Iob. 36. 11.*

*Why are they called tentations ?*

Because by them God trieth our obedience to notifie our faith and patience, both to our selues and others, whether wee will follow him or not : and therefore we may be assured, that so often as we beate backe or ouercome the tentations, we haue as many vndoubted testimonies of his loue.

*What is heere to bee observed in regard of the order ?*

That this petition consequently followeth vpon the former ; and therefore to strengthen our faith for the obtaining of this petition we must be assured of the former, as that seeing God hath forgien vs our sinnes, he will also mortifie our flesh, and quic-



ken our spirit, which are the two parts of sanctification desired in this petition, and neuer seuered from true iustification.

*What learneyou of this?*

That we cannot rightly desire God to forgive vs our sinnes, vnlesse wee craue also power to abstaine from the like in time to come. So farre is it from being iustified, when men haue not so much as a purpose to leaue their sinne, where it is not enough to purpose, vnlesse we also pray.

*why so?*

For who being deliuered from a great disease, will returne to it again, and not rather desire a diet whereby he may escape it? Swine indeed after they are washed; and dogs after their vomit, returne, the one to their walter, and the other to their vomit; as do also the Papists, who after auricular confession, being discharged in their opinion, will goe to their sins afresh: but those that are truly washed with the blood of Christ, will neuer giue themselues ouer to their sinnes againe.

*Pro. 26. 11.  
3. Pet. 2. 12.*

*If they cannot returne to their vomit, what neede haue they to pray?*

Yes very great; because God hath ordained prayer one meanes of keeping them from reuolt; and they ought to bee so much the more earnest in prayer, as they are more subiect to be beaten and buffeted with tentations, then others.

*Zach. 1. 17.  
Luk. 11. 21.*

*What learne you from thence?*

Much comfort in tentations, in that it is a token of Gods fauor and of pardon of our sinnes, that we are subiect to tentation.

*What other cause is there to pray that we be not lead into*

*into temptation?*

For that the condition of them that are called to the hope of life, will be worse then the estate of those that neuer tasted of the good word of God, if they giue themselves to euill; as a relapse in diseases is more dangerous then the first sicknesse was.

*Ioh. 5. 14.  
2. Pet. 2. 22.  
Mat. 12. 43.*

*But how agreeth it with the Lord to leade into temptation, when it is said that God tempteth none, as he is tempted of none?*

When all things are of him and by him, it must needs follow, that the things that are done, are guided and gouerned of him; yet in such sort, as none of the euill which is in the transgressors, cleaueth vnto him.

*But how can that bee without staine of his righteousness?*

It is a righteous thing with God to punish sinne with sinne; and so to cast a sinner into further sinnes by way of iust punishment: therefore we desire God not to giue vs ouer to our selues by withdrawing his spirit from vs: as when men doe delight in lies, hee giueth them ouer to beleue lies; and for Idolatrie, they bee iustly punished with corporall filthinesse in the same degree. Now being naturally prone to sin, when this readinesse by his iust iudgement of God is strengthened, how rush wee into all euill! euen as a horse into the battell to whom wee put the spurs; or as an Eagle fleeth to her prey.

*2. The. 2. 11.  
Rom. 1. 24.*

*How can it be shewed out of the Scripture, that God hath a hand, whereby he gouerneth euen the transgressions against his holy will?*

It is expressly said, that God did send Ioseph before into Egypt, and that his brethren did not send him.

*Gen. 45.*

him. Wherein God is said to haue had a further and a stronger hand in his sending into Egypt, then his brethren; and therefore it is manifest that God did that well which the Patriarches did sinfully. Hitherto is referred that which is said, that it was of God, that *Rehoboam* hearkened not to the people. Also that it is said that God had commanded *Shimei* to curse *Dauid*; and that the diuell was bidden of God, sitting in the seate of his righteous iudgement, to be alying spirit in the mouthes of the false Prophets. And to be content with one more amongst many testimonies, let vs consider how the vilest and most horrible act that euer was done vpon the face of the earth, the Lord God is said to haue wrought most holily. For as *Iudas*, the Iewes, and *Pilate*, are all said to haue given Christ to death: so the father and Christ are said to haue done the same, and that in the same words; though the maner and purpose bee diuers.

*Doth not God then suffer such things to be done?*

He suffereth indeed; but this is not an idle permission, as some imagine; but ioyned with a worke of God: as in the crucifying of Christ, it is said they did nothing, but that which the hand of God had determined before.

*But doth not this draw God to some staine of sinne, from which he is most free, as that which becometh?*

In no wise: for God is the author of euery action, and the diuell and our concupiscence the author of the euill in it: as he that rideth on a lame horse causeth him to stirre, but is not the cause of his halting.

*How*

2.Chro. 10. 15.

1.Sam. 16. 10.

2.King. 22. 19.  
20. 13.

Act. 2. 23. &  
3. 18. & 4. 18.

AB. 17. 28.

*How can God haue a hand in these things, and yet be free from sinne?*

Hee is a cunning workeman, which with an ill toole will worke cunningly: and as a most excellent Apothecarie, maketh a medicine of the mixture of poyson in it, which is not yet poyson, but rather medicinable; so the Lord in guiding and managing the poyson of sinne, draweth treacle from the sinnes of men, as it were the poyson; in such sort as they turne to his glory, & good of the Church: and cannot be charged with sinne, no more then the Apothecarie with poysoning, in so gouerning the poyson, as it doth the contrarie by his skill, vnto that which by nature it would doe. And as in painting the blacke colour giueth grace to other the beautifull colors, in making them shew better: so it is in this worke of God, in which the sinne and vntruth of men, as by a blacke and darke colour, causeth the truth and righteousnes of God, as the white, to bee more commended, and to appeare better.

*But how are these actions of the wicked discerned from the worke of God in them?*

First, from the cause from whence the action commeth: for *Iosephs* brethren of enuie sent him into Egypt, but God of loue. So *Shimei* cursed of malice, but God of iustice against *Dawids* murther and adulterie. *Rehoboam* out of the vnadvisednesse of his heart, refused the request of his people; but God by his wife counsell did so dispose of it. The diuell from hate to *Achab* was a lying spirit in the mouth of all his Prophets; but God in iustice against his Idolatrie. *Pilate* of ambition and feare, the Iewes of malicious ignorance; and *Iudas* of couetousnesse: but

God gaue Christ and Christ himselfe of Ioue.

*How else are Gods actions discerned from the actions  
of the wicked?*

By the end whither they tend: for *Iosephs* brethren sent him, to the end he should not come to the honour he foretold out of his dreame: but God sent him to prouide for his Church, and to fulfill that was foretold. *Shimei* cursed, to driue *Dauid* to despaire: but God directed him for exercise of *Dauids* patience. The diuell lied in the false Prophets, to ruine *Achab*; but God iustly to punish him for his Idolatric. *Rehoboam* to satisfie the desire of his yong beardlesse counsellors: but God to performe the word that hee had spoken by his Prophet. *Pilate* to please the people, and to keepe his credit with *Cesar*: *Indas* for the obtaining of the money he desired; and the Iewes, that our Saniour Christ should not reigne ouer them; but God and Christ to saue his people.

*But were it not better to say that these things were  
done by Gods permission, then by his providence  
and government, thereby to auoid an absurdity  
in Diuinitie, that God is the author of euill?*

It is most truely said that God is not the author of sinne, whereof he is the reuenger; and also that they are done by Gods permission: but it is not an idle permission, separated from the providence and gouernment of God; and therefore a distinction of Gods permission, separated from his gouernment of sinne, is not good.

*Why so?*

Considering that the distinction of such a permission, doth not defend the Iustice of God, for the which it is deuised.

*How*



*How may that appeare ?*

If he permit sin, he doth it against, or with his wil:  
if he doe it against his will, then is he not Almighty,  
as one that cannot let that he would not haue done.  
If with his will, how can his iustice bee defended, if  
there were not some good thing, for which hee doth  
willingly permit it: for if a captaine should suffer wil-  
lingly his souldiers to be murdered, when hee might  
hinder the slaughter of them, although hee put no  
hand to the murder, he is not therefore excusable and  
free of the blood of his souldiers.

*What else can be alleaged against the permission, that  
is separated from the gouernment of the pro-  
vidence?*

For that by this meane God should be spoiled of  
the greatest part of the gouernement of the world:  
seeing the greatest and most part of the world are  
wicked, al whose actions are (as they themselues are)  
wicked.

*Is there yet any further matter against this distin-  
ction?*

If in that God doth permit sinne, he should haue  
no hand in guiding and gouerning it; then he should  
haue no hand in the guiding and gouerning of good  
things: for as it is said, that he permitteth sin; so it is Heb. 6.  
said also, that he permitteth the good.

*May not earthly Magistrates thus punish sinne?*

No verily, it were a cursed thing in Magistrates so  
to doe; but God is aboue all Magistrates, who euen  
for our naturall corruption, may iustly giue vs ouer  
to all naughtie affections.

*Why doe the Papists say, And suffer vs not to be  
lead into temptation?*



*Exod. 7. 1.**Ex. 9. 16.**1 Kings 22. 10.**2. 1. 22.**Rom. 1. 24.**26. 18.**2. Thes. 2. 14.*

In a vaine and foolish feare of making God to be guiltie of sinne, if hee should be said, to lead vs into temptation; and therefore lay the Lords words, as it were, in water, and change his tongue, and set him, as it were, to the Grammar schoole to teach him to speake, which teacheth all men to speake: whose folie is so much the greater, as it is the vsuall phrase of the Scripture.

*What inconuenience followeth vpon this addition?*

Very great: for by this bare permission of euil, they rob God of his glory, working in the most things that are done of men, yea euen of the best things, the doing whereof is attributed to his permission.

*Heb. 6. 3.*

*What learne you from hence?*

The wilddom and iustice of God, which can work in an euill action, and be free from cuill.

*May wee not offer our selues into temptation, as Christ did?*

In no wise: for hee was carried extraordinarily by the power of his God-head into the desert to bee tempted for our sakes, that in his victorie wee might ouercome.

*What learne you of this?*

First, that no man should chuse his dwelling among those of a sinfull profession, as a chaste man among stewes, a temperat man among drunkards, belli-gods, &c. Secondly, if we fall into such company or occasions at vnawares, as did *Ioseph* and *Dauid*, that we pray God for his assistance to carrie our selues godly, and in no wise to be infected by them.

*Gen. 39. 12.**1. Sam. 25.**13. 22.*

*What is meant by, Deliuer vs from euill?*

This expoundeth the former by a flat contrarie, as thus: *Leade vs not into temptation, but pull vs out of it,* (euen

(euen when wee fall into it by our owne infirmities) Can. 4.  
Iohn 6.44  
and that with force: teaching vs, that we are deepe-  
ly plunged into sinne, as a beast in a mire, which must be  
forceably pulled out; although a beast will helpe it  
selfe more, then we can doe our selues, of our selues:  
not that there is not a freedome and willingnesse in  
that which is well done, but that force commeth  
from that which is without, so the grace commeth  
not from vs, but from God.

*From how many kinds of euils desire we deliuerance?* Iam. 1.3.14.

From two: First, the inward concupiscence of  
our owne hearts, which are our greatest enemies.  
Secondly, the outward, as the diuell and the world,  
which doe worke vpon vs by the former; and there-  
fore if we can subdue the inward, these outward can-  
not annoy vs.

*Is not the diuell the author of all euill?*

Yes, he is the first author; but properly those euils  
are called his, which in his owne person hee sug-  
gesteth.

*From what euils should wee desire principally to bee  
deliuered?*

Those whereunto we are most bent, and natural-  
lie inclined, or wherein our Countrey especially, or  
our neighbours, amongst whom wee conuerse, doe  
most delight: that we make the hedge highest, where Matth. 23.28.  
Satan striueth most to leape ouer; who, although he  
knoweth not our hearts, yet seeing he is subtil, and  
discouereth vs. euen by a becke and countenance,  
that we must desire wisdome of God to discerne of  
his tentations, and to giue vs power also to resist him.

*So much of the petitions. What haue we to learne in  
the thanksgiving?*

First, wee learne the sacriledge of Poperie, who vsuallie steale away this thanksgiuing from prayer, as if it were no part of it: so that it is no maruell that in Popery, all the whole body of their doctrine is of the saluation of men; Gods glory being buried in a deep silence.

*What obserue you secondly?*

That Christ maketh this thanksgiuing, consisting in the praise of God, to be a reason of al the petitions going before; and therefore a further assurance of obtaining our suits: for so good men in praying for new blessings, doe alwaies ioyne thanksgiuing for the former.

*Whence is this forme of thanksgiuing dranne?*

1. Chron. 29. 10.  
11. 12. 13.

Out of the Chronicles, where *Dauid* vsueth the like phrase in praising of God; but that which *Dauid* enlarged there, our Saviour shorteneth here, and yet comprehendeth the marrow of all.

*What obserue you more particularly in the words?*

Dan. 2. 37.

First, in the word (*thine*,) these titles of *kingdom*, &c. are appropriated vnto God, to whom they doe belong: for though the same things in Scripture are ascribed to Kings, yet they haue them not of themselves, but as borrowed, and hold them of him as tenants at will.

*What is meant by the (Kingdome?)*

That all right belongeth vnto God, who hath authoritie ouer all; and answereth to the second petition; and therefore it ought to mooue vs to pray to him, and to him alone, as to one that hath only right to any thing we haue need of.

*What is meant by the (power?)*

That besides his right, noted in the former word, he

he is also able to bring to passe whatsoeuer hee will : both which concur in God, and not alwaies in earthly Princes ; which seemeth to bee comprised in the third petition, and ought to giue vs encouragement to pray to him, who is able to effect any thing wee pray for according to his will ; and to strengthen vs to any thing which in duty wee ought to doe, although there be no strength in vs.

*What is meant by glory ?*

That due, which riseth from the two former, of *Kingdome* and *power*, doth rightly belong vnto God, as following vpon the concurrence of the other two : for if whatsoeuer wee desire bee granted vnto vs, in that hee reigneth powerfully ; it is reason that all glory and praise should returne vnto him againe : and it answereth to the first petition, and ought to moue vs to pray to him, and to assure vs that our prayers are granted, seeing that by our prayers duly made and granted, he is glorified. And it is one of the most powerfull reasons that the seruants of God haue grounded their confidence of being heard, that the name of God therein should be glorified.

*What is meant by the words (for euer, or for ages) Dan. 2. 3. 4.*

By ages, he meaneth eternitie ; and thereby putteth another difference betweene the *Kingdome* and *power* of God, and that in Princes, whose kingdomes and powers fade.

*What is understood by the word (Amen) :*

Not only, So be it, as commonly men say ; but, So it is : in the assurance of our faith to receiue our desires, at least so farre forth, as God seeth good for vs : for without faith our prayers are reiected. Beside that, it is a testimonie of our earnest affection of ha-  
uing

uing all those things performed, which in this prayer are comprehended.

*Remaineth there yet any thing necessarie to bee considered of prayer?*

It is diuided further sundrilie : as into publicke and priuate prayer; also into ordinarie, and extraordinary.

*What is publicke prayer?*

It is prayer made of and in the congregation, assembled for the seruice of God.

*What is priuate prayer?*

It is that prayer which is made out of the congregation; and it is either lesse priuate; as when the whole familie meeteth in that exercise; or more priuate, when either one of the members of the familie, or some, by reason of speciall duety they haue, ioyntly together make their prayers.

*Is it not enough for euery one in a familie to make prayers with the rest of the body of that household?*

No: for as euery one hath committed speciall sins, which others in the familie haue not; and hath speciall defect; and hath receiued speciall fauours that others haue not: so in these regards is it meet that hee should haue a speciall resort vnto God, in confession, petition, and thanksgiuing.

*What is ordinarie prayer?*

It is that prayer which is made daily vpon ordinarie occasions.

*What is the extraordinary?*

That which is made vpon some speciall and extraordinary occasion.

*Why doe you call it extraordinary prayer?*

Because by some extraordinary accident falling out,

*Act. 6. 4. & 6.  
1. Tim. 2. 12  
Mat. 6. 6.  
Act. 10. 4.*

*Ester 4. 19.  
Nehem. 1. 4.  
5. 6.  
Gen. 18. 21.  
1. Pet. 3. 7.*

*Matth. 6. 6*

*Psal. 55. 18.  
Dan. 6. 11.*

*Psal. 119. 62.*

*Act. 12. 5.*



out, it is both longer and feruenter.

*Of how many sorts are these extraordinary prayers?*

They are either private or publicke; more or lesse, Ios. 7. 17.  
Ios. 3. 6.  
as is the ordinarie prayer.

*Is the behauiour in these extraordinarie prayers all  
one, when it is publicke, and when it is private?*

No: for the publicke must bee done with open Esa. 1. 18.  
Ios. 3. 13.  
Mai. 6. 16, 17.  
shew of the affection, either sorrow or ioy; which in  
the private must be couert and secret.

*Are the same persons alwaies to keepe the private  
extraordinarie prayers that keepe the publicke?*

No: not such persons as are vnder the command- Numb. 30.  
34. &c.  
ement of others, vnlesse it be publicke, or with con-  
sent of their commanders.

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*L. v. chap. 5. vers. 33. &c.*

33 *Then they said vnto him, Why doe the disciples of Iohn  
fast often, and pray, and the disciples of the Pharisees also, but thine  
eate and drinke?*

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**W***Has is considered out of this text?*  
The doctrine of fasting: where first wee  
learne, that the outward exercise of fasting is not al-  
way a certaine marke of a godly man: for the Pharisees  
which fasted came not to our Sauour Christ to  
learne of him (as the disciples of Iohn did, although it  
were in weakenesse) but to discredit him: namely,  
to make the world beleue that our Sauour Christ  
was a bellie-god: as the Church of Rome doth  
charge the children of God now, to open a schoole  
to all liberty of the flesh, following the steps of their  
old fathers the Pharisees.

*What is fasting?*

It is a religious abstinence, commanded of God,  
Gg from



Act. 14. 23. &  
 10. 30. 31. 32.  
 104. 7.  
 2. Chron. 30.  
 104. 1. & 2.

from all the commodities of this life, so farre as necessitie and comelinelſſe will ſuffer; to the end that thereby in the due conſideration of our ſinnes and puniſhment; wee being afflicted in our ſoules, may (grounded vpon the promiſes of God) more earneſtly call vpon God, either for the obtaining of ſome ſpeciall fauor we haue need of; or for the auoiding of ſome notable iudgement hanging ouer our heads, or already preſſed vpon vs.

*It ſeemeth by that hath bene ſaid generally of extraordinarye prayer, beginning in the morning and continuing untill the morning, that the law of faſting will not ſuffer a man to ſup the night of that day when the faſt is holden.*

The faſt is ſo long continued; but ſo, as there bee that reſreſhing, whereby health may be preſerued: as before hath bene obſerued.

*What are the parts of faſting?*

Zuk. 5. 33.

They are outward, and inward: the outward exerciſe is noted heer by that it is ſaid, The Diſciples of Iohn and of the Pharifics faſt; but thine eate and drinke: and the word doth ſignifie an utter abſtinance from all meats and drinks, and not a ſober uſe of them, which ought to bee all the times of our life.

*What is heere to be conſidered?*

A charge vpon Poperie: for the greater fort of people amongst them, in the day of their faſt, fill their bellies with bread and drinke; and the richer fort with all kind of delicates (fleſh, and that which cometh of fleſh only excepted:) ſo that the faſtings of the one, and the other is but a fulneſſe; and the latter may bee more truly ſaid to feaſt then to faſt.

*What*

*What other things are outward?*

The wearing of the homely and courser apparell; Exod. 33.4.5.  
also the ceasing from labour on the day of the fast; to Jonas 3.  
theend they might the better attend vnto the holy Dan. 10.1.2.3.  
exercises vsed in fasting; and this abstinence is re-  
quired of all that celebrate the fast: but of married Numb. 29.7.  
persons there is further required a forbearance of the Joel 2.16.  
companie each of others.

*What is the meaning of the abstinence from these outward things?*

By abstinence from meate and drinke; by wearing of our courser apparell; by ceasing from labour 1. Cor. 7.5.  
in our calling, and by separation in married persons  
for the time; we thereby professe our selues vnwor-  
thie of all the benefits of this present life; and that  
we are worthie to be as farre vnderneath the earth as  
we are aboue it; yea, that we are worthie to bee cast  
into the bottom of hell: which the holy fathers in  
times past did signifie, by putting ashes vpon their  
heads: the truth whereof remaineth still, although  
the ceremony be not vsed.

*What is to be obserued for such as are sicke or weaker?*

That they are to take somewhat for their suste-  
nance, thereby to be better able to serue God in the  
fast; prouided, that they do not abuse this to licence  
of the flesh.

*What persons are meete for this exercise of fasting?*

By the vnfitnessse of his owne Disciples for it, our Joh. 3.8.  
Saviour Christ teacheth, that they that are meete for Luk. 5.33.  
this exercise, must not be nouices in the profession of  
the truth: no more then he that is accustomed with  
the drinking of old wine, can suddenly fall in liking  
of new wine.

*Is it so hard a matter to abstaine from a meales meat, and such bodily comforts for a short time, which the yong sucking babes, and beasts of Ninieue did, and diners beasts are able better to performe then any man?*

No verily : but hereby appeareth, that there is an inward strength of the mind required, not onely in knowledge of our behauiour in this seruice of God; but also of power and ability to go vnder the weight of the things wee humble our selues for : which strength, if it be not, the fast will be to those that are exercised in it, as a piece of new cloth sewed into an old garment ; which because it is not able to beare the streesse and strength of, hath a greater rent made into it, then if there were no piece at all.

*What gather you heereof?*

That it is no maruell, if where there is any abstinence and corporall exercise in Poperie ; yet that the same made them nothing better, but rather worse : hauing not so much as the knowledge of this seruice of God ; much lesse any spirituall strength and abilitie to performe it with.

*What is that inward power and strength?*

First, anguish and griete of our hearts, conceiued for our sins, and iudgements due vnto them, grounded vpon the meditation of the law and threats of God : also sorrow for the punishment of God vpon vs, for which we ought to bee humbled in fasting. Where we see the great abomination in Poperie, for that in stead of humbling themselues and afflicting their soules, they pride themselues, and list vp their minds, in thinking they deserue something at Gods hand for their fasting.

*Vybat*

*What further are we to performe?*

Wee are earnestly and strongly to call vpon the name of God, grounded vpon the meditation of the promises of God, touching the removing of our sins and Gods iudgement vpon vs for them. Iona. 3. 8.  
Isa. 58. 4.

*When is the time of fasting?*

In that our Sauour Christ teacheth, that it must not be, when he, who is as it were the bridegrome, is with his disciples, to furnish them with all manner of benefits they had neede of; wee are taught, that the time is, when any great calamitie is hanging ouer vs, or fallen vpon vs; whereby the gracious presence of Christ is taken from vs; or when there is any weightie matter to take in hand. Luk. 5.

*What gather you heereof?*

That the fast in Poperie is foolish, which is holden at set times, whether the time bee prosperous, or not prosperous; whether the affaires bee common and ordinary: or whether they be special & extraordinary of al which it may appeare, how small cause Papists haue to boast of their fasting, which in all the warpe therof haue not a thred which is not full of leprosie.

*But all this while there seemeth not to haue appeared any necessitie of this exercise of fasting?*

Yes verily, in that it is necessarie to humble our selues vnder the mightie and fearefull hand of God; and to afflict our soules with the conscience of our sinnes, and the punishment due vnto them; vnto which, this outward exercise of fasting is a good aid. And our Sauour Christ doth expressly say, that the time shall come, when his Disciples shall fast: where both by the circumstance of the persons, and of the time, the necessitie of fasting is enforced. How

*How so?*

By the persons; for that the Apostles themselves had need of this helpe of fasting for their further humiliation. And by the time; for that euen after the ascension of our Sauour Christ, when the graces of God were most abundant vpon them, they should haue need of this exercise.

*What is gathered heereof?*

That it is a shamefull thing for men to say, that fasting is Iewish or ceremoniall.

*What doe you gather in that our Sauour Christ would not haue his Disciples fast vntill after his ascension?*

His singular kindnesse, in that he would suffer no great trouble and cause of fast to come vnto them, before they had strength to beare them, and were prepared for them.

*Thus much of the exercise of fasting generally, What are the kinds thereof?*

It is either publicke, or priuate.

*What is the publicke?*

It is when for a general cause the Churches do fast: and it is either more publicke, when all Churches fast generally; or some particular Churches are humbled by fasting.

*What is the priuate fast?*

It is more, and lesse priuate; as when a particular house; more priuate, when a particular person is humbled in fasting.

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HEST. chap. 9. vers. 16. vnto the 24.

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**H**aving heard of the extraordinarie prayer in fasting, there remaineth to speake of that which is in a ho-



*ly feasting. VVhat is it?*

It is a thankgiuing vnto God for some singular benefit, or deliuerance from some notable euill, either vpon vs, or hanging ouer vs; which he hath bestowed vpon vs, especially after in fasting wee haue begged the same at his hand.

*VVhat ought especially to be the time of this prayer?*

The time that is neereſt vnto the mercy and benefit which we haue receiued: as wee ſee in this ſtory; where the Iewes that were in the countrie, and in the prouinces did celebrate it the fourteenth day of the moneth *Adar*; becauſe they had overthrowne their aduerſaries the thirteenth day before: and the Iewes that were in *Suſis*, becauſe they made not an end of the ſlaughter of their enemies before the fourteenth day was paſt, they celebrated their feaſt the fifteenth. Looke *2. Chron. 20. 26.* And the example of *Iacob*, checked for deferring the payment of his vow at *Berthelem*.

*Wherefore ought we to take the time that is next the deliuerance?*

Becauſe we being moſt ſtrongly and thoroughly affected with the benefit we receive the firſt time it is beſtowed vpon vs, eſpecially when there is not onely a notable benefit befallen vnto vs, but that thereby alſo wee are freed from ſome notable euill that was vpon vs, or neere vnto vs, wee are then moſt fit to hold a feaſt vnto the Lord.

*Why is the ordinance of a yearly feaſt by Mardocheus, rather commanded vpon the day after the ſlaughter of their enemies, then the day of the ſlaughter?*

To ſet forth, that reioycing ought not to bee ſo much



much for the destruction of our enemies, as that thereby we obtaine peace to serue God in.

*Wherein doth this feast consist?*

The scope and drift of it is, to reioyce before the Lord; and to shew our selues thankfull for the benefit receiued: not onely in that we are deliuered; but that we are deliuered by prayer we haue made vnto God; whereby our ioy encreaseth, and whereby it differeth from the ioy of the wicked, which reioyce that they are deliuered, as well as we.

*How must that be best performed?*

Partly by outward and bodily exercises; and partly by exercises of the mind.

*What are the outward exercises?*

A more liberall vse of the creatures, both in meate and apparell, then is ordinarie.

*May wee eat and drinke more that day then on others?*

No: the exceeding is not in the quantity of meate and drinke; but in a more daintie and bountifull diet then ordinarie, which is to bee referred to the exercise of godlinesse; and therefore ought to be vsed in that moderation and sobrietie, as men may bee made more able thereunto; euen as the abstinence in fasting is vsed to a further humiliation of the mind, and affecting of the soule.

*Nehem. 8. 10.*

*What is the exercise of godlinesse?*

It is either in pietie and duty vnto God, or in kindnesse vnto men.

*What is the dutie vnto God?*

To lift vp our voice in thanksgiuing vnto him, as for all other his mercies, whereof this benefit should cause the remembrance; as one sinne causeth the

*Psal. 111.*

the remembrance of others; so for that present benefit: and for that purpose to call to remembrance and compare the former evils which either wee were in, or were neere vnto, with the present mercy, and every part of the one, with the member of the other.

*What other duty of pietie is to bee performed vnto God?*

By a diligent meditation of the present benefit, to confirme our faith and confidence in God; that hee that hath so mightilie and graciously deliuered vs at this time; will also in the same or the like dangers deliuer vs hereafter, so farre as the same shall be good for vs.

*What is the kindnesse we should shew towards men?*

An exercise of liberality according to our power, out of the feeling of the bountifull hand of God toward vs.

*To whom must that be shewed?*

To our friends, in presents, and as it were in new-yeeres gifts, and portions, to be sent to the poore and needie. *Reuel. 11. 10.  
Nebem. 8. 10.*

*What remaineth further of these holy feasts?*

The sorts and kinds of them, which are, as before we haue heard of fasts.

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PSALM. 50. vers. 14. 15.

14 Offer vnto God praise, and pay thy vowes vnto the most high.

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

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**H**itherto of prayer. *What is a vow?*

A solemne promise vnto God by fit persons,

H h

of

of some lawfull thing that is in their choice.

*It is thought that vovves are ceremoniall, and not to pertaine to the times of the Gospell.*

There are indeed good, yea excellent persons that thinke so; which carrie so much more a misliking of vovves, because they haue beene abused in Poperie: howbeit it appeareth in this place, that it is a constant and perpetuall seruice of God, as shall appeare.

*What is the proper end and use of a vow?*

*Gen. 28. 20.*

*Iudg. 11. 32.*

*1. Sam. 1. 11.*

It is twofold: first, to strengthen our faith; and secondly, to testifie our thankfulness vnto God; but no waies to merit any thing at Gods hand: so that whereas the exercise of a fast is in aduersitie, and as the feast in prosperity, the vow may be in both.

*Who are the fit persons that may vow?*

*Numb. 30. 6.*

Such as haue knowledge, iudgement, and abilitie to discerne of a vow, and of the duties belonging to the performance of the same.

*Are all such bound to vow?*

*Deu. 13. 21. 22.*

*Numb. 30. 2.*

*Numb. 6. 3. &c.*

Not simplie all, but those onely, which either being in distresse feelee a want of feeling of Gods assistance, thereby to strengthen their faith for necessarie aide: or they, who being deliuered from some necessary euill, or haue receiued some singular good, where no vow hath gone before, should witnes their thankfulness.

*What haue we heerein further to consider?*

*Act. 13. 14.*

That the vow must bee of lawfull things, else it is better not to pay the vow, then to pay, as *Herod*, and the fortie mentioned in the *Acts*: and as the Monks, Friars, and Nunnes vow wilfull pouertie, and perpetuall abstinence from mariage, and canonicall obedience, and the people pilgrimages.

*May*

*May we vow any thing which is lawfull to be done?*

We may not vow any vile or base thing: as if a wealthie man would vow to give to the poore some small value, farre vnder his abilitie: for what either token of thankfulness can that be; or what comfort in his troubles can hee take of the performance thereof?

*What haue we secondly to consider?*

That the vow must bee of such things as are in our choice to performe.

*How many waies faile men against this?*

Two waies: first, in vowing that wee are not able to performe: secondly, in vowing that which otherwise we are bound by the law of God to do.

*Who be they which vow that they cannot performe?*

They are they either whom strength doth faile, through the common frailty of all men; as those that vow perpetuall continencie, whose lets come from themselves: Or they which cannot performe it, by reason of subiection vnto others: as wiues vnto their husbands; children to their parents; seruants to their masters, &c. in whose power they are, to performe their vowes, or not to performe them.

*VVhy may not a man vow such things as he is otherwise bound vnto?*

For that they are due vnto God without the seruice of a vow; and therefore it were a dalliance with God, to make shew of some speciall and extraordinarie seruice, where the common and ordinarie is onely performed: as if a man would present as a gift vnto his Lord, the rent of his house due for the occupation thereof.

*What may we then lawfully vow?*

Hh 2

Increase

Increase of Gods seruice: as to pray more often euery day then ordinarily is vsed; or to be more liberall to the poore with some straine of our ability; building of Colledges, Almes-houses, &c.

*What is the duty of those that haue vowed?*

Eccles. 5.

First, to haue a diligent care to performe their vows: for if it be a reprochfull thing, to deale with God as with a man; it is more reprochfull to deale worse with God, then wee dare deale with many men.

Gen. 35. 1.

Secondly, not to delay the performance of it: for God corrected sharply in *Jacob* the deferring of vows: first, by his daughters deflouring: secondly, by the rage and murder committed by his sons.

*Is the necessitie of performing vovves so great, that they may no waies be omitted?*

Ier. 35. 9. 10. 11.

Not so: for to the performance of a greater dutie a man may omit his vow for a time, and after a time returne, and be not a vow-breaker: as the Rechabites for safety of their liues, came and dwelt in Ierusalem, notwithstanding a former vow, that they would not dwell in an house; and yet God witnesseth, that the vow was not broken thereby: so to helpe our neighbours in some present necessitie, we may cease from any vowed duty at that time, and not sinne. Wherein the Papists greatly faile, who hauing vowed vnlawfully, yet thinke they may not intermit their vows.

*If a man in vowing, doe not consider sufficiently of the greatnesse of the matter, may hee not breake that vow, if he hath not so aduisedly made it?*

No: the vow being otherwise lawfull, that rashnes is to be repented; but the vow must be kept.

*What*



*What haue we to learne of all this?*

That we be aduised in that we doe, and not to enquire after we haue vowed, to find some starting hole whereat to get out: but either not to vow at all; or if we vow, to haue a good remembrance of it, and a diligent care in the due time to performe it. Pro. 30.25.

2 PET. chap. 3. from the 3. vers. to the 12.

3 This first vnderstand, that there shal come in the last daies, mockers, which will walke after their lusts.

**H**aving spoken at large of the gouernment of Christ in this world: What followeth?

His gouernment in the day of Iudgement.

*What is the day of Iudgement?*

A generall assise of all persons, that haue beene at any time in the world; at which all must appeare personally before the great Iudge, to receiue their finall sentence, either of absolution, or condemnation.

*There be some that say, that that Iudgement will neuer come, because God delayeth it.*

Yes, it shall come most certainly; and therefore to take away all doubt thereof out of our minds, our Sauour Christ hath not onely often told of it; but hath also sworne it shall be.

*What reason do they vse to prooue that goddes opinion?*

If there bee an end of the world, then it and the things therein should by little and little weare away and consume; but they do not, for that they remaine as they were from the beginning of the Creation; therefore the world shall haue no end. Gen. 8.21.

*How must we meete with these errors, and keepe our selues vndefiled of them?*

In taking heed to the words of the Prophets, and the commandement of the Apostles, of the Lord our Sauour, as *Peter* teacheth here.

*How doth the Apostle Peter confute them out of the Scripture?*

First, that the heauens and earth being created by the word and will of God in a small time, may also in a small time be changed.

Secondly, in denying that the world hath continued alwaies the same it was at the beginning of the creation, inasmuch as the earth by water in the flood was couered in a short time, and by the same reason, may in a short time be consumed by fire.

*But it seemeth that this promise of his comming faileth, for that hee hath said, hee would come shortly, when notwithstanding, more then 1500. yeeres are past, since the promise came out.*

The shortnesse of the time must not be measured by our estimation, because we are of small endurance here in this world; but it must bee measured by the iudgement of God, with whom a thousand yeeres are but as one day.

*Howbeit, it seemeth that hee should hasten that day more then he doth, for the aduantage of those that be his, considering that they are euill handled here in the world.*

There are two causes of this delay: one, that the fulfilling of all that is prophesied should be, especially in the booke of Reuelation: the other, that none of the elect should perish: so that it is for the aduantage of those that are his, that their Lord maketh no more hast; which ought to make vs patiently to wait for his comming.

*Is there yet any further reason for the confutation of that godlesse opinion?*

In that our Sauour Christ hath declared, that his comming should bee sudden, as the thiefe in the night, that error is confuted; for it would not be so, if things should decay by little and little.

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2. THESS. 2. chap. 2. from the 3. to the 13.

3. *Let no man deceive you by any meanes, for that day shall not come, except there come a departing first, and that that man of sin be disclosed, even the sonne of perdition.*

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**W***hat haue we to consider in this iudgement?*

First, the tokens going before: secondlie, the iudgement it selfe.

*What are the tokens going before it?*

They are either further off, or neerer vnto it.

*What are the tokens further off?*

A generall Apostasie vnder the Antichrist of *1. Tim. 4. 1.*  
Rome.

*What was the occasion of this doctrine of the Apostle?*

It may seeme some of the Thessalonians misconstrued *ŷ* words in his former Epistle; That we which liue, and remaine at the Lords comming, shall not preuent them that are dead; as if the Thessalonians, to whom Paul wrot, should liue till then: which bred this errour among them, that the day of iudgement was at hand: and this in his second Epistle he confuteth by the Apostasie.

*Was it not a tolerable error, whereby they might be stirred vp vnto greater care and watchfulnesse?*

No: for God will haue iust things done iustly, and no truth can be well builded vpon falshood. Besides,

sides this, a subtill practise of Satan appeareth in it: that when they had long looked for the day, and saw no alteration of things, nor other appearance of it, they might fall into a flat vnbeliefe, that no such thing should come to passe at all.

*What gather you of this?*

2. Cor. 8. 1, 2, 3.

That Satan laieth his snares according to mens inclinations: for such as he cannot fether with pleasures (for these Thessalonians were poore, and so remained farre from delights) hee snareth with austeritie and apparance of godlinesse, as he did the Corinthians, causing them to reiect the incestuous person being penitent, which was no lesse euil, then when before repentance they kept company with him.

1. Cor. 5.

2. Cor. 2.

*So much of the occasion. What is the doctrine?*

That there shall be a generall Apostasie, or falling away from the truth of the Gospell before the latter day.

*Is it meant, that the whole Church shall fall from Christ?*

No: it were impossible that a perfit head should be without a body.

*Why is it then called generall?*

Because the Gospell hauing bin vniuersallie preached throughout the world, from it both whole nations did fall, and the most part also euen of those nations that kept the profession of it; howbeit, still there remained a Church, although there were no settled estate thereof.

*Is it like that the Lord would bar so many nations, as liued vnder Poperie, and that so long, from the meanes of saluation?*

Why not? and that most iustly: for if the whole body

body of the Gentiles were reiected, when the Church was onely in Iury for some 14. hundred yeeres: and seeing euen of the Iewes, tenne tribes were reiected, and of the remainder, but a few were of the Church; with great reason hath the Lord reiected those nations and people for so many ages, seeing they reiected Gods grace in falling away from the Gospell, which the Lord most graciouslie revealed vnto them, rather then vnto their fathers before them.

*Is this Apostasie necessarilie laid vpon the sea of Rome?*

Yes verily, as by the description that followeth may euidently appeare.

*What are the parts of this Apostasie?*

The head, and the body: for as Christ is the head of the Church, which is his bodie, so the Pope is the head of the Romish Church, and it is his body.

*How is this Antichristian head described vnto vs?*

First, hee is described what he is towards others: and then, what he is in himselfe.

*What is he towards others?*

That is declared by two speciall titles, of *the man of sinne*, and *sonne of perdition*; declaring hereby, not so much his owne sinne, and perdition, which is exceeding great; as of those that receiue his marke, whom he causeth to sinne, and consequently, to fall into another perdition; as *Ieroboam*, who is often branded with the marke of causing Israel to sin: and so much more detestable then he, as both his idolatrie is more execrable, and as he drew more kingdoms after him then *Ieroboam* did Tribes.

*In what sense is he called the man of sinne?*



In causing manie to sinne; iustifying sinne, not by ouersight, but by lawes aduisedly made; not onely in a sort commanding the sinnes wee are by our corrupt nature prone vnto, as fornication spirituall and bodily; but also permitting and teaching for lawfull, such as euen our corrupt nature (not wholly subuerted through enormous custome of sinne) abhorreth, as incestuous mariages, and breaking of faith, and leagues; which prophane men (by the light of nature) detest, to the great prophanation of the holy name and profession of Christ.

*In what sense is he called the child of perdition?*

Luk. 15.

Not as the vnthrif mentioned in the Gospell; neither as *Iudas*, who is passiuely called the sonne of perdition; but actiuely, as it is otherwhere expounded, where he is called the destroyer, because he destroyed many: whereunto some of his owne secretaries doe agree; confessing that many well disposed persons, before their entrie into that see, became cursed and cruell beasts in the same: as if there were some pestilent poyson in that place and seate.

*What learne you of this?*

That euery office or calling which the Lord doth not blesse, or wherein none occupying, the place groweth in piety, is to bee esteemed for an vnlawfull calling, wherein some at the least in all ages are not found profitable to y Church, or Common-wealth.

*What is the vse of all this doctrine?*

That seeing whosoever are partakers of the sinnes of Rome, are also vnder the same curse, those of vs which haue liued in Poperie, should examine our selues if we haue truely repented vs of it: first, by the change of our vnderstanding; as if wee haue growne  
in

in the knowledge of the truth : And secondly, of our affections, if we hate Poperie, and loue the truth vnfaignedly. And so let euery one iudge himselfe, that wee bee not iudged, as wee must expect an harder iudgment, according to the long patience of God.

*What further?*

That there can bee no sound agreement betwixt Poperie, and the profession of the Gospell; no more then betwixt light and darkenes, falshood and truth, God and Belial: and therefore no reconciliation can be deuised betwixt them: for if the members of Antichrist shall bee destroyed, wee cannot in any sort communicate with their errors, vnles we beare them companie in their destruction.

*Why? doth euery error destroy the soule?*

No verily: for as euery wound killeth not the man; 1. Pet. 3 so euery error depriueth not a man of saluation: but as the vitall parts being wounded or infected bring death; so those errours that destroy the fundamentall points and heads of the truth, bring euerlasting destruction; in which kind is poperie, as that which fundrilie ouerthroweth the principles and grounds of our holy faith; and therefore tearmed an apostasie, or departure from the faith.

*Heere then may be asked, whether the Pope may bee saued?*

It is not impossible, his sinne being not necessarily against the holy Ghost, to which onely repentance is denied: for some no doubt haue entred into that see ignorantly; and therefore find place to repentance.

*So much of the Antichrist, what he is towards others.*

*What is he in himselfe?*

That is set downe by two effects : First, that hee is vicegerent vnto Christ ; not by any right, but by vsurpation ; and therefore also an aduersarie, as also the word implieth both ; so much more dangerous, as hee exerciseth his enmitie vnder the colour and pretence of Christ.

*Wherein is he aduersarie vnto Christ ?*

Euery way, in life, and in office.

*How in life ?*

In that Christ being most pure, holy, and holinesse it selfe ; the popes, although in truth most filthie, and abominable in blaspheming, coniuring, murdering, whoring, and that incestuously, and Sodomitically, yet will they in titles bee called holy ; yea as Christ, holines it selfe.

*How in office ?*

First, in his kingdome : Christs kingdome is without all outward shew or pompe ; but the Popes kingdome consisteth wholly in pompe and shewes, as imitating his predecessors, the emperors of Rome, in his proud, stately, and lordly offices, Princelie traines, and outragious expences in euery sort.

*How else in his office ?*

In raising vp another sacrifice then Christ ; another priesthood then his, other mediators then him.

*Is there any thing else wherein hee taketh vpon him the office of Christ ?*

Yes : in that he teacheth cleane contrarie to him : Christ taught nothing but what hee receiued of his father : the Pope setteth out his owne canons and decrees of councils.

*What*

*What is the second effect?*

That he is exceedingly lift vp against all that is called God; which also proueth the former exposition: for Christ being very God, abaseth himselfe vnto the nature of man: the Pope a vile man, aduanceth himselfe to the throne of God. Christ being about secular power, paid tribute, and was taxed, even in his mothers wombe; and suffered himselfe to be crowned with a crowne of thornes, and bare his owne crosse: But the Pope being vnder all secular power, exalteth himselfe about all secular powers; exacteth tribute of Kings; setteth his foote on the necke of Emperours; carrieth a triple crowne of gold, and is borne vpon mens sholders.

*Is not the Pope humble, when he calleth himselfe the seruant of seruants?*

No: for by his owne Canonists hee doth it, but dissemblingly with hypocrisie, which is double iniquitie: for they say that hee doth in humility say so, not that he is so indeed.

*What other answere doe they make to this objection?*

His seruice being limited and tied onely to Peter and Paul, he needeth not to feare lest by this humiliation he be put to much paines, seeing he hath wisely made himselfe seruant to those that can aske him nothing, and to whom hee can performe nothing.

*What are the effects of this his pride?*

They are two: first, hee sitteth in the Church as God, when as hee bindeth the consciences of men by his decrees, which no Princes lawes, meereley ciuill, can do; for these, men are discharged of, in the payment of the penaltie prescribed in them.

*By this it seemeth that the Church of Rome is yet the Church of God, although corrupt, seeing it is said that he sitteth in the temple of God?*

No verily: it beareth only the name of it; for the Scripture giueth the name to a thing according to that it hath beene: as when Christ saith the abomination shall stand in the holy place; he meaneth not that the temple was then holy, which at that time, being no figure nor shadow of Christ, and his Church, was prophaned, but that it had beene holy: so wee confesse there hath beene a true Church in Rome, which is now no Church of Christ, but the Synagogue of Satan.

*Which is the other effect?*

He boasteth that he is God, as the Popes flatterers in the Canon law cal him, Our Lord God the Pope. Neither is this his church-pride only, in challenging the name of God, but also he challengeth to himselfe things proper to God, as the title of holines: also to forgiue sinnes, and to carrie infinit soules to hel; without check or controlement; and to make of nothing somthing, and the scripture to be no scripture, and no scripture to be scripture at his pleasure; yea, to make of a creature the Creator.

*It may seeme to bee an impossible thing, that men should be carried away from the faith of the Gospell, by one so monstrous and directlie opposite to Christ.*

If at once and at a sudden, he had shewed himselfe in such sort of foule colours, it might haue bin doubted; and therefore by certaine degrees of iniquitie, he in the end came to this height of wickednesse.

*How is that?*

The



The Apostle sheweth of two courses the diuell held to bring this to passe; one secret, and couert, before this man of sinne was reuealed; the other, when he was reuealed, and set vp in his seate.

*What were the waies of Antichrists comming before he was reuealed?*

Those seuerall errours which were spread partly in the Apostles time, and partly after their time, thereby to make a way for his comming. And in this respect, this mysterie of iniquitie was begun to bee wrought, as it were, vnder the ground, and secretly in the Apostles time.

*How was this mysterie of iniquitie wrought in the Apostles time?*

By diuers errors sowne by heretikes, as it were pettie Antichrists; in that some were desirous to bee Lords ouer the Church, some held iustification by works, some held the worshipping of Angels, some put religion in meates, and some had a speciall liking of virginie, and misliking of mariage: all which were beginnings and grounds of Poperie and Antichristianisme.

*What gather you of all these?*

That those whom God hath freed from the bondage of Poperie, should striue to free themselves from all the remnants thereof; lest if they cleaue still to any one, God in iudgement bring the whole vpon them againe.

*How shall his kingdome be continued and advanced after that he is reuealed?*

By the power of Satan, in lying miracles, and false wonders.

*What*

*What difference is there betwixt Christs miracles and theirs?*

Very great every way : for Christs miracles were true, whereas these are false and lying, as by legerdemaine. Christs miracles were from God ; but theirs, where there is any thing strange, and above the common reach of men, from the diuel. Christs miracles were for the most part profitable to the health of man, but theirs altogether vnprofitable, and for a vaine shew. Christs miracles were to confirme the truth, but theirs to confirme falshood.

*What gather you of this?*

First, that seeing the Popes Kingdome hangeth vpon wonders, it is most like that he is Antichrist. Secondly, seeing the false christs, and the false prophets shall do great wonders, to deceiue, if it were possible, the very elect, and that though some of the false prophets prophecies shal come to passe, wee should not therefore belecue the doctrine of Poperie, for their wonders fakes, seeing the Lord thereby trieth our faith, who hath giuen to Satan great knowledge and power to work strange things, to bring those to damnation, who are appointed vnto it. Whatsoeuer miracles are not profitable to some good, neither tend to confirme a truth, are false and lying ; so that as the Lord left an euident difference betweene his miracles, and the Inchantments of the Egyptians ; so hath he left an euident difference betweene the miracles of Christ and his Apostles, and those of the Romish Synagogue.

Exod. 7.

*Are not miracles as necessarie now, as they were in the time of the Apostles?*

No

No verily : for the doctrine of the Gospell being then new vnto the world, had need to haue beene confirmed with miracles from heauen; but it being once confirmed, there is no more need of miracles; and therefore we keeping the same doctrine of Christ and his Apostles, must content our selues with the confirmation which hath already beene giuen.

*What ariseth out of this ?*

That the doctrine of Poperie is a new doctrine, hauing need to be confirmed with new miracles; and so it is not the doctrine of Christ, neither is established by his miracles.

*What force shall the miracles of Antichrist haue ?*

Maruellous great, to bring many men to damnation; God in iust reuenge of the contempt of the truth, sending a strong delusion.

*Hitherto wee haue heard Antichrist described by his effects and properties. Now tell mee where is the place where he should haue his seate ?*

That is the Citie of Rome.

*How doth that appeare ?*

First, because he that *litted* at the time when *Paul* wrote, was Emperour; who did then sit there, and must be disseated ere the Pope could enter vpon it. Secondly, *Iohn* calleth that Citie where hee must sit, the Lady of the world; which only agreeth to Rome, being the mother Citie of the world. Thirdly, it was that Citie that was seated vpon seven hils; which by all ancient records belongeth properly and onely to Rome. As for the occasion of the Popes placing there, it came by the meanes of translating of the seate of the Empire from Rome to Constantinople; from whence ensued also the parting of the Empire

into two parts; by which diuision it being weakened, and after also fundred in affection, as well as in place, was the easier to bee entred and inuaded by the Pope.

*What do you further gather of that the Apostle saith, that he that letteth shall let?*

That the Antichrist is not one particular man, as the Papists doe phansie: for then by the like phrase he that letteth must be one particular man; where it cannot bee that one man should liue so many hundred yeeres; as from *Pauls* time, to the time of the translation of the Empire from Rome; much lesse vntill within two yeeres and a halfe of the latter day, as they imagine the time of Antichrist. And therefore as by him *that letteth*, is vnderstood a succession of Emperors, not one man alone; so by Antichrist the man of sin, is vnderstood, a succession of men, and not one onely man. So in *Daniel* 7. 3. 17. the foure beasts, and the foure Kings, doe not signifie foure particular men, but foure gouernments; in euery one whereof there were sundrie men that ruled. So that of the Papists, who vpon the words, *the man of sinne*, would proue, that the Antichrist the Apostle speaketh of, is one singular man, is but vaine.

*But how can Antichrist bee already come, seeing the Empire yet standeth?*

The name of the Empire onely remaineth, the thing is gone: for hee hath neither the chiefe Citie, nor the tribute, nor the commandement of the people; and therefore he can be no let to the Antichrists comming, especially the Pope hauing gotten such an vpper hand vpon him, as to cause him to waite

at his gate barefoot, and to hold his stirrop.

*What shall be the end of this Antichrist?*

God shall confound him with the breath of his mouth; that is, with the preaching of the word; which proueth the Pope to be Antichrist: for whereas he had subdued Kingdomes and Empires vnder his feet, hee hath beene mightily suppressed by the word preached, and not by outward force, as other potentates are.

*What learne you of this?*

The maruellous power of Gods word to suppress whatsoeuer riseth against it: for if the mightiest cannot stand before it, much lesse the smallest: and therefore it is expressed by a mighty wind, which carrieth all before it; and by fire, which consumeth all, and pierceeth all. And it declareth a marvellous easie victorie against the enemies, when it is said, that with the breath of his mouth hee shall consume his enemies.

*What else shall be the overthrow of Antichrist?*

The glorious appearance of the son of God in the latter day.

*What gather you of this?*

That before the last day hee shall not bee vtterly consumed; whereof notwithstanding it followeth not that the head shall remaine till then: but rather that some shall haue a liking of him, euen till the last day: for the Beast, and the false Prophet shall bee taken, and cast into the fire before the latter day.

*Hitherto of the head of this generall apostasie. What are the members of it?*

They are first described by their end, euen a number of perishing people; which accordeth to that pro-



perty of the head, *the destroyer, or sonne of perdition*, being truly effected in them destroyed.

*What is the use of this?*

That as no poyson can take away the life of an elect: so, small occasions carie away such as are appointed to destruction.

*Is it a proofe of reprobation to bee caried away with an errour?*

It is no certaine proofe, but a signe, especially if the meanes of transporting be weake and small.

*How otherwise are these rotten members of Antichrist described?*

By that they neuer loued the truth, although they vnderstood it, and professed it.

*How should a man loue the truth?*

For the truthe sake; not for vaine glory, fleshly delight or commoditie.

*How appeareth it that men loue the word of God?*

When they walke accordingly, and keepe faith in a good conscience; which some losing by their wicked life, lost also their faith; that is, their religion.

*How is it to be vnderstood, that God giueth men vp to strong delusions?*

Because God is a iust Iudge, which by them either punisheth or correcteth former sinnes, and especially the contempt of the Gospell; in which regard, euen amongst vs now, some are cast into the sincke of Poperie; some into the familie of loue; some become Arians; some Anabaptists: all which are as it were diuers gaoles and dungeons: wherinto he throweth those that are cold and carelesse professors of the Gospell.

*What*

*What learne you by this ?*

That they which imagine God favourable vnto them notwithstanding their sinnes, because their life, or goods, or honours are spared, are foulely deceived : rather, when the Lord ceaseth to reprove any, or to striue with them ; then doth hee giue them vp into vanitie of their owne minds, to doe their owne wicked wils.

*What is our duestie in such cases ?*

To pray vnto the Lord : to keepe vs from all error : but if for our triall, or further hardening of others, it please him to send errors amongst vs, that it would please him to preserve vs in that danger, that we taste not of that baite, whereby Satan seeketh to angle vs.

*What other cause is there of sending these errors ?*

That those may bee damned, which beleue not the truth : for as God hath appointed them to damnation ; so betwixt his counsell in reiecting them, and the finall effect of it, there must bee sin to bring that effect iustly vpon them.

*What reason is annexed of their iust damnation ?*

Because they rest in vnrighteousnes, having their eares itching for error, which they drinke in, as the earth drinketh vp raine, or the fishes water. So that albeit they bee powerfully sent of God in his iust iudgement, yet are they also greedily desired and affected of Satan.

*MAT. chap. 24. vers. 23. to the 29.*  
23 Then if any shall say vnto you, Lo, here is Christ, or there, beleene it not.

*Hilbert*

*Hitherto wee haue heard of the tokens that goe long before the comming of Christ. VVhat are the neuer tokens of the latter day?*

They are such as shall come within an age of the second comming of Christ.

*VVhat is the first of them?*

That there shall arise false Christs, and false Prophets, and shall shew great signes and wonders.

*What haue we beere to consider?*

Two things especially: first the error; secondly, the remedie against it.

*VVhat is the error?*

That it shall be said, heere is Christ, or there: for there shall be false Christs, which shall pretend the very person of Christ; not Antichrist, who tearmeth himselfe the vicar of Christ. These also shall haue their ministers; namely, false prophets, which shall get credit vnto the false Christs.

*What learne you by this?*

That the Church of God is put vnder triall: first, of their knowledge and vaderstanding, whether they can discern betweene error, and truth: secondly, of their loue and fidelitie; that after they know the truth, they will stick by it.

*What doe you note of this kind of error?*

The danger of it, in that it maketh shew of the corporall presence of Christ, whereunto, wee are naturally greatly giuen; as appeareth, not ~~only~~ by the Papists, but by the holy Apostles themselues, which were too much addicted to the corporall presence of Christ: secondly, also by the great meanes they shall haue of the wonderfull miracles they shall doe, especially when the true Ministers of God shall not haue

(for

(for any warrant we haue out of the word) any power thereunto.

*What further doe you learne of this?*

The extreame impudencie of the diuell in the wicked in those daies, which hath neuer beene heard of before; that a sinfull mortall man should take vpon him to be the son of the most High: for notwithstanding there were many that took vpon them to be the Messias, before and after the first comming of our Sauour Christ; yet they imagining the Messias to be a bare man, were neuer so impudently arrogant, as to challenge to themselves to bee the very sonne of God.

*What note you of this, that if it were possible the very elect should be deceiued?*

Not onely the certaintie of their happie estate, from whence they cannot fall; but that the same certaintie hath a foundation, not in any thing that is in men; but in the purpose and counsell of God, which cannot be deceiued.

*So much of the error. What is the remedy against it?*

First, an admonition; then, a confutation.

*What is the admonition?*

First, not to go out, that is, so certainly to be resolu-  
ued of the vntruth of the thing, notwithstanding the  
greatnesse of the miracles, as not once to enquire af-  
ter it: for those that haue itching eares, and wanton  
rolling eyes, to heare and see things, are oftentimes  
by Gods iust iudgement deceiued, although they  
haue a purpose to the contrary. Secondly, not to be-  
leeue them, although they should heare or see those  
things that are done, by some particular calling of  
their place, constraining them to bee present at the  
place

place where those are, or otherwise to bee brought forcible vnto them.

*What is the confutation?*

First, that it cannot bee Christ, that they should goe out into the wildernesse to see; because he cometh with great brightnesse, as the lightning cometh from the East, and shineth vnto the West; neither shall one need to go vnto the wildernesse to see him: first, because his light shall bee seene in all places of the world alike: secondly, also hee will not come on the earth, but into the aire onely.

*What further?*

That hee shall come suddenly, as in a moment; whereas before hee had space, to goe from place to place. Neither auails it then to go out after & seeke him; because as speedilie as the Eagles are gathered to the dead carcase; so the children of God, being compared vnto Eagles, shall suddenly be gathered to our Sauour Christ; who is compared to a carcase in respect of his death.

*So much of the tokens which come within an age of the latter day. What are the neereſt tokens, or rather such as are ioyned with the second comming of Christ?*

The neereſt are, that the Sun shall bee darkened, and the Moone shall not giue her light; the Starrs shall fall from heauen, the Sea shall rore terrible, the earth shall tremble; and in a word, all the powers of heauen and earth shall be shaken.

*What are we heereby to consider?*

First, the comming of Christ: secondly, the effects of it.

*At what time shall his comming, and the signes which*



*which are ioyned to it come to passe?*

Immediately after the false Christs, and Prophets, which, as hath beene spoken, shall raise vp a marvellous error and vexation; and therefore it is said, after the tribulation of those daies, shall the immediate signes of the comming of Christ be accomplished.

*What is the cause of these signes appearing, and consequently of the comming of Christ?*

The faithfull prayers of the Saints of God, which doe desire him to make an end of these dangerous wicked daies, for they shall desire him to see one day of the son of man, during the vexations of the false Christs.

*Hitherto of the comming of our Saviour Christ, and the effects of it. What followeth?*

That hee shall send his Angels to the uttermost parts of the earth, to gather the elect.

*How shall they be gathered?*

By the sound of the trumpet; as sometimes the people of Israel did by Gods Commandement: *Numb 10. 3.* 4. 5. which shall not be of brasse, or such like mettall: for the Angels haue sufficient might and skill to make a sound, like vnto the sound of a Trumpet, without any such instrument: in which respect it is also said, *Exod. 19. 10.* how that they shall see the signe of the sonne of man, in the heauen; as the Captaines set vp their flag and banner to gather their souldiers.

*What, shall all the Angels vse the voice of one Trumpet?*

Not so; but as amongst the diuels, *Belzebub* is said to be the chiefeft: so also among the Angels, there shall be an Archangell which shall blow the Trumpet. *1. Thes 4. 16.*

Ioh. 5. 20.

*What gather you of this?*

First, the vnspeakeable power of Christ in his Angels; at whose sound not onely the living shall bee changed; but the dead, euen from *Adam* to that time, shall be raised; who shall not be presented of the other, but all appeare together before Christ; it being all one with his power, to gather the dead, as the quicke. Secondly, also in that they shall bee changed suddenly in a moment, and in the twinkling of an eye, at the last trump.

*Shall there bee more trumpets then one, or shall one trumpet be sounded ofentimes?*

No verily; but one trumpet being a great while founded, at the last blast thereof all shall be changed.

*What further learne you of this?*

The infinite knowledge and wisdom of God, in coupling euery bone to his proper ioynt in his owne body, with the proper flesh and sinewes thereof; notwithstanding the confused masse of all things that they shall be turned into; whether dust, aye, or other element whatsoever: Notwithstanding also, that they are so diuersly distracted in place.

*What is the reason thereof?*

That those that haue glorified God in their bodies, might bee also glorified in the same: and contrariwise, those that haue dishonoured him in their bodies, might receiue dishonour of God.

*How shall the sound of the trumpet raise up the dead?*

No otherwise but by the quickening of God, by the power of his Spirit, whereby it shal come to passe, that both the dead shall be raised out of the dust, and the mortall made immortall.

But

*But cannot God doe this without the sound of a trumpet?*

Yes verily, hee is able to doe it without any such instrument; as he is also able to saue men extraordinarily, without the preaching of his word; yet hee will vse this outward meanes of a sound, as of a trumpet in gathering of his saints; as he vseth his word an ordinarie meanes to call them.

*Is not this power of Christ exercised in vs whilst we are alive?*

Yes very effectually, in quickening vs by the Gospel to his obedience, who are by nature dead in sin; and so not onely vnable, but also vnwilling to any good: wherefore, God ioyneth power to his word, to raise from death to life, as well spiritually in the first, as corporally in the second resurrection; and that this first resurrection is a manifest pledge of the second, there being greater difficultie in the former then in the latter resurrection; for as in the latter there is no will to rise, so there is no nil or gaine saying, which in the former is great.

*After what manner shall the resurrection be?*

First, the godly shall arise to euermlasting saluation; and then the wicked to eternall damnation.

*What doe you gather of this?*

That seeing our bed is fitly compared vnto the graue, and our sleepe vnto death, wee consider how wee lay our selues downe into our beds, being assured that if we haue faith as a fetherbed vnder vs, and good workes as a coverlet ouer vs; then no doubt as a wearie man in the morning is refreshed; so shall we after the troubles of this life, rise againe in ioy and consolation: and as if the sunne set faire, it is a token that

that it will so rise : so when the sunne of our soules sets well, it is a token of a ioyfull rising of the body.

*What is meant by this, that one generation shall not passe?*

That as it was said before, that one generation should not passe vntill the destruction of Ierusalem were accomplished, which indeed came about fortie yeeres after : so verily all these signes of the false Christs, and the darkening of the lights of heauen (as hath beene spoken) shall come within an age of the latter day.

*Wherefore is this vehement asseueration vsed, that heauen and earth shall passe, but not one iot of the word shall passe?*

Against those mockers, which shall come in the latter time, and charge the Ministerie of the Gospell with vntruth; because they see no alteration in the course of nature.

*But all this while heere is no mention made of the saying of Elias, touching the time of the last day; which is, that there shall bee two thousand yeeres before the law, two thousand vnder the Law, and two thousand after the Law: and then that those daies shall be shortened for the elects sake.*

There is no cause why, considering it is without authority of the word, as that which is not in the Scripture, and of *Elias* the Prophet; but of another *Elias*; neither Prophet, nor son of a Prophet. Beside that, & vntruth therof doth manifestly appeare; considering that both before the Law, there were more then two thousand; and vnder the Law there were lesse then two thousand, by sundrie hundred yeers. And where it is said, that for the elects sake those daies

daies shall be shortened; it is spoken of the slaughter daies of the Iewes by the Romans, in the destruction of Ierusalem, and not of the latter day. For it is rather true, that the end of the world is deferred for the elect; for that there shall be an end thereof, as soone as the number of the elect be come into the world and fulfilled; and for that the day of the Lord shall not come, vntill all the prophecies in the booke of the Apocalyps be fulfilled: Last of all, that the iniquitie of the wicked be come to a full measure, which the Lord obseruing in other iudgements, will in that most fearefull iudgement much more obserue. Howbeit, this opinion is strengthened, in that the world shall bee gouerned six thousand, in a proportion of one thousand yeeres to euery of the six daies, wherein it was created: the prooffe whereof is drawne from Saint Peter; who saith, that with God a thousand yeeres are as a day. This reason interseereth with the other; for the other saith, that there shall be cutt off from the last two thousand; where this presupposeth a full accomplishment of them; otherwise it cannot be proportionable to the daies of the creation, which was not accomplished but in the full number of six daies; the same space and time being taken in the creation of the last day, which was vsed in any of the rest. And as for the place of Saint Peter, it is not so narrowly restrained to one thousand yeeres, but that it may be retched out further: for vnto God two thousand yeeres is not so long as one day are vnto vs, which is the comparison which Saint Peter speaketh of.

*They alledge further, that there shall be such conuulsion and disposition of the starres at the end of that time, as must needs make an end of all.*



But this doctrine of the time of the worlds end, is a part of the Gospell; and therefore hidden so in God, as if hee had not reuealed it by his sonne, could not haue been knowne. And if the end of the world could bee knowne from the course of the planets, and starres; then our Saviour Christ, being as hee is a man, the cunningest Astronomer that euer was, should as a man haue knowne it. The follie and vanity of this opinion also may partly be seene by those which haue waited for this destruction of the world, by concurrence of the heauenly bodies, in the yeere 1588.

*Is not the day and houre of the comming of Christ reuealed vnto man?*

No verily; his comming within an age may bee knowne vnto man; but the day and the houre no man knoweth, no not the Angels.

*What gather you of this?*

That there appeareth no euill will of God towards vs in concealing the day of his comming, forasmuch as the Angels, who are said to be full of eyes in regard of their singular wisdom, know it not: yea and that which is more, Christ himselfe who is greatly wiser then Angels, is ignorant of it.

*But how can that bee, that he which gouerneth all things, should be ignorant of that day?*

True it is, that in that regard he is both God and man, he knoweth it; but not as he is the son of man, especially vnglorified, that is to say, before his ascension into heauen.

*What are the reasons that God reserveth the knowledge of the houre of his comming to himselfe?*

They are two; one in regard of himselfe, and another

cher in regard of vs.

What is the reason in regard of himselfe?

That as it is the honour of a King, as Salomon saith, know something that his counsell and all other are ignorant of; so, and much more it is an honour vnto God, to conceale from other, both men and Angels, some secrecie which he onely knoweth.

What learne you of this?

That the Lord thereby doth in the humilitie of men, whether they would be so impudently bold as to goe about to breake open the secret closet of God.

What is the cause that men seek to know the secrets of God?

Because they know not those things that are re- ualed vnto them, which if they did, they would rest without curious search.

What is the reason of concealing the day and houre of the latter day, in regard of our selues?

For that by this concealement, we are made more watchfull: for although the time of the Flood was knowne to the old world; yet it came to passe, that it ouertooke them vnawares: and Prou. 6. 7. the harlot is the bolder to commit wickednesse, because the day of her husbands returne was set and appointed by him.

How is the state of the latter daies made more manifest?

By the state of the daies of Noe in the old world, and Lot in Sodome, which are an expresse image of them; as wee haue heard of the destruction of Ierusalem.

What more you especially of the latter daies, and the daies of Sodome, as by comparison of those times?

In

In the daies of *Noah* the vniuersalitie of the iudgement, and in *Sodonie*, &c. the destruction by fire: further, for that the same times shall bee at the latter day, which were in those daies.

*What are they?*

Such as were in the daies of *Noah*. For as they were eating and drinking, marrying and giuing in marriage, vntil the Flood came and tooke them away; so likewise it shall come to passe in the latter daies.

*What learne you of this?*

That besides the dangerous rocks of the false christes, and their prophets, which shall carrie away many, there shall be yet more dangerous rockes and sands; namely, that in the last times, men shall be eating and drinking, marrying, and giuen to marriage.

*What gather you of this?*

That thereby the Lord doth take a triall of the consciences of his children, whether they will be carried away with the inticements of these pleasures, as before he tooke triall of their knowledge by the former errors: and withall by the same meanes, bee disposed of the meanes, whereby the wicked may deservedly perishe, in that those whom one mischiefe doth not entangle, another may reach.

*Why, shall those things bee imputed as sinnes vnto men, seeing they are both lawfull and necessarie?*

True it is, that eating and drinking, and giuing to marriage, buying and selling, planting and building, are in their owne nature lawfull and necessarie; but our Sauour Christ chargeth them with the abuse of these things; thereby to declare, that a great condemnation is due vnto those things, which before men are not condemned. And therefore doth charge them

them with these things rather then with idolatrie, whoredome, murther, or such like: so God condemned the world in the eating of the forbidden fruite.

*How is the abuse of them gathered?*

First, from the Hebrew phrase of eating and drinking, which being vttered in the present time, noteth a continuance of eating and drinking. Secondlie, from S. Lukes manner of vtterance of them, without any copulatiue conioyning of them, on this maner: *They ate, they dranke, they bought, they sold, they planted, they builded*; that is to say, they were excessiuelie, aboue measure, giuen ouer vnto these things. Thirdlie, from a metaphore borrowed from the manner of beasts, that eat all the day, and some part of the night.

*Wherein is the abuse of buying and selling?*

When men doe employ themselves so much in buying and selling, that they cannot attend to the seruice of God. Matth. 22.  
Luke 14.

*How is it in building?*

When men build excessiuelie; first, further then their abilitie: Secondly, then their calling: Thirdly, then the manner of the Countrey wherein they liue will afford. 1. Cor. 7.

*What is the abuse in marrying, and giuing to marriage?*

In that the children of God shall take vnto them prophane women, such as they like best. Likewise when men doe ioyne themselves in Matrimonie for liuing or parentage onely, without respect of religion. Lastly, when men liue vnchastly euen in wedlocke, whereas we are commanded that wee should partake this benefit of marriage, that is, soberly vse Gen. 6.  
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1. Tim. 4.*

it, and that with prayer.

*What other sinne will be then?*

Securitie and carelesnesse.

*How so?*

That as it was in the daies of *Noah*, notwithstanding they were forewarned of the flood, both by the preaching of *Noah*, and the building of the Arke; yet as men being cast into a deep sleep, they cried peace, peace vnto themselues, vntill the Flood swallowed them vp: so it shall bee in the latter daies, that men shal be ouertaken suddenly, (as a woman with child) with the iudgement of God, when they thinke all to be well with them.

*What learne you of this?*

That we should not defer the time of our repentance, euen vntill we see the neereſt ſignes of the latter day, as the darkening of the lights of heauen, and the roaring of the seas; forasmuch as they will minister greater matter of feare vnto vs, then of conuersion.

*How is this securitie made manifest?*

By a separation, that two shall bee in the field, one receiued, another left; two in one bed, one taken, another reiected.

*What learne you of this?*

That then it shall not auaille a wicked man to be in the company of the godly; for as much as they shall be separated; whereas now we see that the wicked are sometimes spared for the godlies sake, or for the children and beaſts ſakes.

*What further instruction doe you gather of this?*

That we should so vse our societies here, that afterward we might haue comfort by them.

*Gen. 18.  
Iona. 4.*

*Is not this separation now in these daies?*

Yes verily, heere it beginneth, when the Gospell  
and afflictions seuer the wicked and the godly: but  
then shall bee a full separation, when neither Cana-  
nite, Iebusite, or Moabite, shall bee amongst the chil-  
dren of God.

*So much of the separation. What followeth?*

That we should wake, because we know not what  
houre our Sauour Christ will come.

*How is that set forth?*

By a similitude of an housholder, which if hee  
knew what houre the theefe would come, he would  
surely watch: then much more should we watch, be-  
cause in an houre that wee thinke not, will the sonne  
of man come.

*How is the preparation to the latter day further de-  
clared?*

*Matth. 25.*

By the parable of the ten Virgins.

*What is the summe of it?*

It doth effectually stirre vs vp to prepare our selues  
for the comming of Christ.

*What difference is there betwixt this parable and o-  
thers tending this way?*

That where the other do sollicit vs to watch both  
for the day and houre of Christs comming, that wee  
be not surpris'd at vnawares; this parable doth teach  
how dangerous it is, and how desperate our estate  
shall bee, if we be carelesse thereof; and withall pres-  
seth that point especially of watching, euen for the  
houre or moment when our Sauour Christ com-  
meth.

*What instruction doe you gather of this?*

That if men knowing the day of our Sauour  
Christ

Christs comming be condemned, because they did not watch for the houre ; it behoueth vs much more to stand vpon our guard and our watch, that know neither the day nor the houre wherein he will come.

*Why doth our Sauour Christ vse so many parables, for declaration of his latter comming ?*

Because the dulnes of our capacities, and the corruption of our affections is such, that wee are hardly lifted vp from earth to heavenly meditations ; and being raised vp, wee are ready of our naturall weakenesse eftsouones to fall : in which regard, the multiplying of parables, are as studdes to lift and vp-hold our affections to the meditation of the former doctrines ; besides the weight and importance of the matter he setteth forth by the parables.

*From whence is this parable of the tenne Virgins taken ?*

*Iudg. 14.  
Mat. 9.*

It is borrowed from the maner of the countrie where our Sauour taught ; where a maid giuen to mariage had her maidens, and the bridegrome his yong men, which gaue attendance on them ; fetch- ing the bride from her friends to his house ; which was done in the night ; thereby rather to prouide for the shamefastnes of the bride.

*What is the meaning of this ?*

By the bridegrome, is signified our Sauour Christ himselfe, whose spouse is the Church ; and by the ten Virgins, are meant the professours of the Gospel, professing their attendance to the Church their mother, and Christ their redeemer.

*What badges had the Virgins of their diligence in waiting for his comming ?*

They

They tooke with them their lamps, to declare their profession of their attendance.

*What note you of that?*

That it is not sufficient to haue only the bare signs of Christianity, and some taste of the good word of God, and of the power of the world to come: but we must examine our selues, whether wee haue that oyle of the grace of God, whereby true Christians may bee discerned from hypocrites; as these wise Virgins from the foolish.

*Wherein standeth the wisdom of the wise Virgins?*

In that before their slumber (whereby those seeme to be noted, that being aliue at that day shall be changed; or death noted by sleepe) they provide themselves of such graces as forsake them not when they come to iudgement; but following them, are in a readinesse when they shall bee changed to stand by them.

*Wherein standeth the follie of the foolish Virgins?*

Not that they had no light of Gods graces in them at all; but that all the light they had, was of that kind that dieth with them, not being in the number of the graces of true sanctification, and repentance: so that when they were to bee changed, or raised in the latter day, they haue no good grace at all, whereby they might with boldnesse appeare before the Iudge of all the world.

*Shall there be any such communication betwene the godly and wicked, after the resurrection, as is heer set downe?*

Noverily.

*How is it then that the foolish Virgins demanding oyle, the wise answer, that they wil not giue, lest, &c?*



To set forth vnto vs, that in what state the last day shall find vs, in that men shall be iudged.

*May it not bee gathered from hence, that there are no workes of supererogation?*

It is indeed vsed for that purpose of good men: But beside that, in matter of controuersie it is not meete to stretch parables beyond their scope; the ouerthrow of the workes of supererogation would build another dangerous error, that men should haue workes enow to saue themselves.

*What other parables are there that doe prepare vs to the comming of Christ?*

Two: one of the distribution of the talents; another of the separation of the sheepe from the goats.

*What is the summe of the former of these?*

The same in effect with the last of the ten Virgins; for as there was in the other a bridegrome, and a bride; virgins wise, and foolish; the wise receiued, the other reiected: so heere there is a master, and his seruants; of whom, some be faithfull, and some vnfaithfull; the faithfull plentifully rewarded, the vnfaithfull iustly punished: yet this doth more effectually prepare vs to his comming then the former.

*How so?*

Because it hath more arguments then the former: First, in that they receiued their masters goods, whereof they were to giue an account: secondly, in that their iust reward is more liuely declared.

*What is the parable?*

A certaine housholder about to goe into a strange countrie, gaue to each of his seruants a portion of his goods, answerable to their estate and abilitie, to occupie vntill his returne; and as they occupied, so they

they received their reward.

*What is the meaning of the parable?*

Christ is the housholder; the heauens are the Luk. 19. 11. 21. strange countrie in regard of vs; whither when Christ ascended, he distributed his gifts and graces to his Church, to occupie them in this life, and to render a iust account of them vnto him at his next comming.

*Did not Christ bestow his graces vpon his Church before his ascension?*

No doubt; but in regard of the exceeding great graces which hee bestowed after his ascending, his former gifts were accounted but as nothing, although in the elect they were sufficient to saluation.

*What gather you of this?*

First, the exceeding mercy of God, in giuing so liberally vnto men: and secondly, his wisdom, in giuing more to some, and lesse to others, and yet to the least a talent; that is to say, very much.

*What is the vse of this?*

First, if a faithfull seruant will bee carefull for the account of perishable monie; much more wee, for the Lords spirituall money.

*What secondly?*

If they grudge not at the measure of others, much lesse should wee grudge at the greater graces of God in other men: and if they rested in their masters wisdom and iudgement, who might faile, much more should wee rest in the iudgement of our God, who cannot faile; nay rather, we are assured, that whatsoeuer he bestoweth vpon any one, is for the good of all: for euery one hath his portion in other mens gifts.

*If God bestowed his gifts according to the qualitie of men, then there is desert in them?*

Phil. 1. 6. &  
2. 13.

Not so: for although some naturall men excell others in wit and iudgement, whereby they are furthered to the discharge of their temporall affaires; yet it is not so in the spirituall, seeing the beginning, proceeding, and perfection thereof is the free gift of God.

*So much in the distribution of talents. What consider you in the occupying of them?*

That if men labour earnestly for gaine in vsing worldly money; much more should we in the vse of the spirituall; especially seeing the best aduenturers may bee crossed in the gaine of their merchandise: but the gaine of this spirituall merchandise is most assured, when it is employed according to the mind of the giuer.

*How did they occupie their talents?*

He that receiued fise, gained fise more; and hee that receiued two, gained likewise two more.

*What learne you of this?*

That the gaine should be answerable to the receipt.

*What gather you from thence?*

That no man should measure himselfe by another mans foot, as if it were enough to doe as others doe: but as God hath measured out his graces to vs, so should we practise; neither ought he that receiues but two talents, to take an occasion to doe nothing, because he cannot do so much as others which haue receiued fise; but to labour faithfully, according to the gifts which God hath bestowed vpon him.

*What further ariseth out of this?*

That a Christian man ought to know the measure of

of his gifts (so that he be neither proud nor overweening thereby) the better to know his account.

*Did all that receiued talents gaine accordingly?*

No: for the third receiuing but one talent, hid it in the ground vntill his masters returne, and occupied it not at all; which setteth out the sluggishnesse of the vnfaithfull seruants.

*VVhy did he chuse to set downe their vnfaithfulnesse in the least, and not in the most?*

Because ootherwise men failing in the least, would thinke the fearefull iudgement not to belong vnto them.

*Is this iudgement proper onely to the sluggard?*

No; it agreeth aswell to all those that seeke their owne gaine, and not their Lords, how earnest so euer they seeme to bee in the vse of their gifts, eating the bread of carefulnesse, and drinking the water of affliction: *Psal. 117.*

*Hitherto of the talents and the vse of them. What consider you in the accounts?*

First, that the day of account shall come, although the time (indeed short) seeme long in our iudgement. Therefore wee must continue without fainting in the earnest practise of godlines: for if the certainty of the masters comming maketh the seruant watchfull, who notwithstanding may die before his master come home, and his master also die before the taking of accounts; much more should we continue our watch, who are vndoubtedly assured of the comming of Christ, and of our appearance before him. Secondly, the accounts must bee faithfull; for if the master may bee deceiued in his accounts; yet our master Christ cannot bee deceiued: and if

good seruants haue beene found faithfull without rendring accounts; let vs much more be faithfull, being assured of our accounts which we shall giue.

*What was the reward of the faithfull seruants?*

Two fold; one in honour, another in ioy: the honour was first in the word of commendation of a faithfull seruant, which is an excellent thing, especially comming from God: and secondly, in the singular rule and preferment ouer others according to their place, which is set forth in their fellowship with their master, both at table and in iudgement; yet not of desert, but of the free grace, as the former gifts were.

*What is the reward in ioy?*

In partaking their masters ioy, which is vnspeakeable in God; for none knoweth it, but hee that enjoyeth it; and therefore neither Angels nor men can conceiue it.

*So much of the reward of the faithfull seruants.*

*What is it of the vnfaithfull?*

Not only in depriuing them of those good things before mentioned; but also by the flat contrarie, a casting of them into perpetuall dishonour, and torments vnspeakeable.

*So much of the parable of the talents. VVhat is the meaning of the other parable of sheepe and goates?*

The same in effect with the former, sauing that heere the parable is very short, and the rest of the doctrine plainly deliuered without any parable.

*What haue we to consider heerein?*

Two things: first, the preparation to the great iudgement; and secondly the iudgement it selfe.

*VVhat*



*What consider you in the preparation ?*

First, the glory of Christ in his appearance : secondly, the ranging of all persons by the Angels.

*Wherein shall the glory of Christs comming appeare?*

Partly in himselfe, and partly in the things belonging vnto him at his comming.

*What is it in himselfe ?*

That suddenly breaking out of the heauens, his glory shall be of such singular brightnesse, that approaching vnto the sunne, it shall bee darkened, and the moone shall lose her light : for if when our Saviour Christ was transfigured vpon the Mount *Tabor*, being then mortall, his face did shine as the sun; then much more at his second comming his Maiesty shall be wonderfull, seeing it is now both immortall and glorified : and seeing hee appeared so glorious, when his face onely was seene; how much more when he shall appeare naked, and bee seene in all his blessed body, as the onely *Absolon* of God, perfect in all beautie, and comelinesse vnspeakeable.

*How shall the glory of his comming appeare in the things belonging vnto him, at his second comming ?*

First of all in his angels.

*How shall his glory appeare in them ?*

In their number, and in their excellencie.

*How in their number ?*

In that they are infinite thousands; which before hauing bin seuered in their diuers seruices they haue been employed in, shall then all together and ioyntly attend vpon Christ, and the seruice of that day.

*How in their excellencie ?*

In that they also shall bee of great glory, by the

glory they haue of him : for if an angell appearing be like vnto lightning ; then much more there must be great glory and brightnesse in the innumerable companie of Angels that shall attend vpon our Sauiour Christ.

*What is further belonging to the glory of his cōming?*

His glorious throne, whereupon he shall actually and really sit, shadowed out by the glorious throne of Salomon, which was of pure gold ; whereof howsoeuer the matter bee vnknowne vnto vs, yet wee know it shall be futable to the excellencie of his Maiesty.

*What is the proper vse heereof?*

To bee armed against all shame and feare in the profession of Christ and his truth ; before whatsoever earthly Monarches, whose iudgements are as it were scar-crowes to the iudgement of Christ ; to whom that properly belongeth, which *Rabshakeh* foolishly bragged of his master, concerning the ability of the least of his seruants.

*What are the effects of this?*

They are partly in the wicked, and partly in the godly.

*What worketh it in the wicked?*

Mourning and lamentation, for feare and terror of the power and Maiestie of Christ, and his Angels, comming in the clouds; which shall be a peece of hel vnto them, before they shall feele it : euen as guiltie prisoners will be terrified at the sight of the Iudges, and Iustices, before any execution of iudgement against them.

*What gather you of it?*

First, if at the bare sight of these signes the wicked shall

shall be so terrified; how much more when they ha-  
ving receiued the sentence of damnation, the same  
shall bee executed? Againe, if the godly hauing  
their sinnes forgiuen them, are afraid at the appea-  
rance of one Angell; much more the wicked, which  
haue their sinnes tied fast vpon them, will bee afraid  
at the sight of so many Angels. And if a sparke of  
godlines, without any appearance of glory, in a god-  
ly man, be terrible to the wicked; much more the  
maiesty of the son of God, altogether holy and glori-  
ous, will strike an infinite feare into them; and make  
them desire that the rockes and mountaines falling  
vpon them might hide them from his sight.

*What are the effects of Christs comming in the  
godly?*

They shall reioyce and bee glad at this glorious  
comming, which they looked and prayed for; euen  
as a faithfull seruant is glad when his master com-  
meth with much honour and good speed in all his  
affaires, the honour and glory of his master serving  
to his further aduancement.

*Is there yet nothing belonging to the glory of his  
comming?*

Yes; that the heauens, and the earth, and all the  
creatures of God, shall be put in a new liuerie against  
the comming of Christ; and therefore that we should  
much more cleanse our selues, thereby to bee fit to  
inhabit such changed and cleansed places as the hea-  
uens are.

*How doth our Sauiour Christ garnish and enlarge  
this doctrine?*

By a parable of the figge tree, which elegantly de-  
clareth the certainerie and comfort of the former do-  
ctrine

Arine; that when the figge tree bringeth forth her leaues, we know the summer is neere: so when wee see the signes aforesaid come to passe, the day of the Lord is euen at the dores, and the summer of the Church of God is at hand.

*What learne you of this?*

That as the summer is the most pleasant season, and most of all others to bee desired: so wee should long after the comming of Christ, when we shall enjoy a perpetuall summer, without all manner of winter stormes, or troubles.

*Hitherto of the preparation of the glory of Christ.*

*How shall they be ranged?*

That is set forth by a parable of the shepheard, and the sheepe: for as the shepheard when the euening commeth gathereth his flocke, and separateth the sheepe from the goates: so in the euening of the world, our Sauour Christ shall gather all nations by the ministerie of the Angels; and then there shall be a full separation; the godly being set on his right hand, and the wicked on the left.

*What learne you of this?*

The difference between the iudgements of God, and the iudgements of men, where both the innocent and guiltie are confusedly presented at one bar: but then there shall be two barres through a separation of the wicked and the godly; which separation the Angels most easily make, in discerning betweene them, as otherwise, so by their cheerefull or fearefull countenances.

*Why are the godly compared vnto sheepe?*

First, in regard of their simplicitie; which yet hindreth them not to know the voice of their shepheard

heard: secondly, in regard of the profit which they bring, both when they are liuing and slaine.

*Why are the vngodly compared vnto goates?*

Because they are like them in straying, climbing, and the stinck they cast forth, in their vnspeakeable vnsauorie conuerlation.

*Hitherto of the preparation. What is the iudgement?*

It is as it were a great assise, wherein euery one must appeare personally, before the great Iudge, and receiue vnto himselfe the sentence of saluation, or condemnation.

*What are the parts of this iudgement?*

Two: first, the sentence of the Iudge; which is twofold; one for the faithfull, another against the wicked: and secondly, the execution of the sentence.

*What is the former sentence?*

It is spoken to the godly; *Come yee blessed of my father, inherit the kingdome prepared for you before the foundation of the world.*

*Why doth the iudgement begin at the godly?*

That seeing they must sit with Christ to iudge the world, they might bee fitted vnto it, by clearing before.

*What gather you of this order?*

A notable comfort to the godly against all trouble; that as the Lord in mercie beginneth his correction at them in this life: so in the latter day hee shall beginne with them the iudgement of ioy and comfort; and that hauing beene misiudged heere, they shal the iudge their Iudges, vnles in time they repent.

*What learne you out of this former sentence?*

First, a notable harmonie, betwixt Christ and his Church;



Church; that as they say vnto him, *Come Lord Iesus, come quickly*: so shall he say vnto them; *Come ye blessed of my father, come*; declaring their exceeding desire of mutuall fellowship, and societie.

*What else?*

That life euerlasting is called a kingdome; and therefore euery godly one shall bee a king in heauen.

*How commeth this kingdome? by grace, or desert?*

By the onely grace of God in Iesus Christ.

*Declare the same more euidently.*

First, it is the blessing of God; and therefore of grace. Secondly, it is giuen to vs as to heires, not as the wages of a seruant, which commonly deserueth more then a sonne. Thirdly, it was prepared for vs from the beginning of the world; and therefore is of the meere loue of God, and not of merit.

*So much of the sentence. What is the reason of it?*

When Christ was an hungred they fedde him; when hee was a thirst, they gaue him drinke; when he was naked, they clothed him; when he was sicke, and in prison, they visited him.

*Dosh not this reason plainly strengthen the doctrine of merits?*

*For.*

Not so, seeing (*for*) importeth not heere the cause, but the effect: as wee say, Summer is come, for flowers doe spring; and, It is a good tree, for it bringeth forth good fruit; these are effects and not causes. Moreouer, if Christ would haue taught merit, then would hee haue chosen the greatest and chiefeest workes; as of his owne worship in the first table: else some might iustly complaine that they were not rewarded, according to the measure of their good workes,

workes, hauing yeelded a greater obedience to the first table then others.

*Why then doth Christ choose those workes of the second table?*

Because they are most manifest to the world; following therein the custome of earthly Iudges, who insist most vpon plainest proofes, either to conuince the guiltie, or cleere the innocent: so Christ pronounceth his sentence rather according to workes, then to faith, and those of the second table, rather then of the first; because that workes are visible, and faith inuisible; and for that it is easier to play the hypocrite in the obedience of the first table, then of the second.

*Why doth Christ heere vse so long a catalogue of these workes?*

To teach vs to exercise mercy in all those duties, and not content our selues with any one of them.

*How could they doe these things vnto Christ, whom most of them did neuer see?*

When they did any of them to the poore, then they did it vnto him.

*What gather you of this?*

That it was a great honour to lodge Angels at vnawares in stead of strangers: but this is a farre more excellent honour whereunto Christians are called; being assured that in receiuing the poore, they receiue Christ himselfe; which should stirre vp the bowels of mercy and compassion in vs towards them; seeing not so much as a cup of cold water shall bee vnrewarded.

*But how is it that they being then immortall, seeme not to know the meaning of this dutie?*

It is set downe, not to note ignorance; but to teach vs the exceeding bountifullnesse of Christ, which is able to astonish them in the midst of their greatest knowledge: for the more men know of God, the more they wonder at the vnsearchable wisedome of God.

*So much of the former sentence. What is the latter?*

It is spoken to the wicked: *Depart from mee ye cursed into euerlasting fire, prepared for the diuell and his Angels.*

*What is the equitie of this speech?*

It is likewise answerable to their owne desires, that in their life thrust away from them the day of the Lord, and bid Christ depart.

*When doe the wicked say so to Christ?*

When they refuse to know his will; when they disdain the ministerie, the poore, and the stranger; or doe not provide for them according to their ability.

*What are the parts of this his iudgement?*

First, to bee deprived of Gods presence, as it is a great part of glory to be continually in his presence. Secondly, to be euerlastingly tormented in hell fire.

*What is the reason of this sentence?*

It is cleane contrarie to the former, in leauing those duties vndone. And although the former good workes were not the causes of saluation; yet these euill workes are the very next cause of damnation.

*How can that bee?*

Because the best workes of the godly are imperfectly good, and cannot deserue life: but the euill workes

workes of the euill, are perfectly euill; and therefore deserue death.

*What is to be considered in their answer?*

Their exceeding wretchednesse whiles they liued heere, that neuer considered whom they reiect in reiecting the poore.

*Hitherto of the iudgement. What say you to the execution of it?*

Contrarie to the order of the sentences, it shall beginne at the wicked; for to the end the Angell that shall presently take, binde, and cast them into hell, may attend our Saviour Christ returning, his elect triumphantly going into heaven, the sentence must be first executed vpon the wicked. Beside that, it is agreeable to the order of iustice the Lord appointeth in the Law, that the malefactors should be executed in the eye of the Iudge, and the godly also that shall see it, to abide euerlastingly.

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DAN. chap 12. vers. 2, 3.

2 *And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.*

3 *And they that be wise shall shine, as the brightnesse of the firmament: and they that turne many to righteousness, shall shine as the starres, for euer and euer.*

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**W***hat is the scope of this place?*

The scope of the Prophet is, to hold the faithfull afflicted in a constant course of duety and obedience to the Lord, by consideration of the rich reward of the godly, and fearefull punishment of the wicked, at the second & glorious comming of Christ.

*It seemeth by the word many, that all shall not rise.*

There seemeth indeed to bee some aduantage giuen to the Iewes, who of the first Psalme gather, that there is no resurrection of the wicked: which notwithstanding is manifestly confuted, euen by this place it selfe, where it is said, that *many shall awake to shame euerlasting*. And when he saith (*many*) the word is not restrained to either the iust or wicked; but as many of the good should awake, and not all; so many of the wicked should awake, and not all.

*How then is this to be taken?*

It is taken seuerally by it selfe, as one whole which is diuided into his parts: As if he should say, an infinite number shall awake; an infinite or a great number of iust; and an infinite or great number of the wicked. And the like forme of speech to this is vsed of the Apostle, Rom. 5. vers. 15. 19. he saith that *many are dead by the sinne of Adam*; and yet in the 18. vers. he sheweth, that by those many, hee meaneth all; and so speaketh that all were condemned in *Adam*: Likewise in the 18. vers. it is said, that the benefit of Christs death commeth to all; meaning the faithfull, that by faith are one with Christ, as we were all naturally with *Adam*; yet in the 15. and 19. verses, those that he called all, he tearmeth many. Although if he speake of the wicked by themselves, and of the godly by themselves, it may bee truely said, that neither all the wicked, nor all the godly shall awake out of the dust; because some of both sorts shall not die, but be changed onely.

3. Cor. 5.

*What doe you consider in this text?*

Two things: one of y<sup>e</sup> perfect happines of the good; and the other, of the vtrer unhappines of the wicked.

*What doth this text teach of the first?*

Two



Two things: the first of the happinesse which is common to all the good, in the second verse; and the other of the speciall happinesse that some shall haue about their fellowes, in the third.

*From whence commeth this happinesse, both common and speciall?*

From our communication and participation with God in Christ, which is set forth Apocal. 21. 3. by that God will dwell with vs, and we with him: and Apocal. 3. 20. Luk. 22. 20. by similitude of eating and drinking with him; and eating of the tree of life, and of the hidden manna: Apocal. 2. 17. glorious clothes, Apoc. 3. 5. of rule and dominion, Apoc. 3. 26. 27. 28.

*Wherein standeth the happinesse common to all?*

Partly in freedome from all euill; and partly in the inioying of the fulnesse of that is good.

*How is the first set forth?*

Hee shall wipe away all teares, there shall bee no more death; no sicknesse, no sorrow, no crying, no labour, no darkenesse: Apocal. 22. 5. no not so much as the danger or perill, or feare of any euill, Apocal. 21. 25. the gates shall not bee shut; and therefore in their minds and soules, they shall bee free from all those good affections that haue any paine ioyned with them; as wrath, mercy, pitie, compassion, feare, care, repentance, and such like.

*How describe you the second?*

First, by a comparison of the lesse, of the very dead and dumbe creatures, which shall be partakers of immortality, and of a kind of glory, for the elects sake: how much more shall they be glorious? Again, it is described more generally by a comparison of the lesse, in that it shall be better then euer Adams was in

his greatest happines, although he had neuer fallen: Rom. 5. Yea, what if I should say, that the holy and blessed Angels shall not haue so full felicitie, for that they are not members of Christ as we be, although elect in Christ?

*Lay forth this enioying of good things more particularly.*

We may consider it, either by that which is without, or else that within vs.

*How consider you that which is without?*

*Reuel. 2. 1. 10.*

The place which they shall be in, for the pleasant situation likened to a high hill, Psal. 15. as that which is about the stars; for the delicacy of it compared to the Paradise. But especially described, Apoc. 22. set forth by comparison of the lesse, the land of Canaan, incorruptible, vnde filed, and that which withereth not, 1. Pet. 1.

*How else?*

By the company wee shall haue, and fellowship with the Saints and Angels; in which respect eternal life is set forth, partly by being with *Abraham, Isaac,* and *Iacob*: and 2. Thes. 2. the Apostle adiureth vs by the great assemblie. And we see what delight the Apostles tooke to see *Moses* and *Elias*, so as they would faine haue had them taried with them, although through their infirmity, they were afraid of the sight of them: how much more then shall the ioy be, when we shall behold their glory, without all feare and astonishment!

And specially, in beholding the glory of our Saviour Christ, from whom also cometh all the good of the Saints and Angels we shall delight in, Iohn 17. 24. Apoc. 22. 4. 1. Iohn. 3. 2. And they shall see his face

face (that is, Christs) visible with the eyes of their bodies; of the Father, and the holy Ghost with the eyes of their soules: Iohn 3. 3.

*Hitherto of the happinesse and good without them.*

*How consider you that in themselves?*

First, in their bodies; and then in their soules.

*How in their bodies?*

That they shall bee made conformable vnto the glorious body of our Sauour Christ: Phil. 3. whose glory hath been told before. And therefore they are said that they shall shine as the sun: Math. 13. 43. So that *Abshaloms* beautifull body, which had neuer spot or wenne in it from the top of the head to the sole of the foot, is but a shadow of that beaurty and comelineesse that shall be in the bodies of the Saints.

*How in their soules?*

Their knowledge shall bee perfect; for wee shall know as we are knowne, 1. Iohn 3. 1. Which is set out by comparision of the lesse: that our knowledge then shall differ from that now, as the knowledge of a child, differeth from the knowledge of a perfect man; and as the knowledge by a glasse differeth from the knowledge by seeing the thing it selfe: & as knowledge of a plaine speeche, from that which is a riddle; that we need not doubt but that wee shall know one another there, especially seeing our Saviour Christ setteth forth the estate of the blessed by knowledge one of another, Math. 17. And as the knowledge is perfect; so the vnderstanding and memorie.

*How further?*

Our holinesse shall bee perfect, and our loue.

1. Cor. 13.

*What:*

*What is the measure and quantitie of this good  
which all shall enioy?*

1. Cor. 2. 9.  
Reuel. 2. 17.

It is vnspcakable great; such as neither eye hath seene, eare hath heard, nor hath entred into the mind of any; and which none but God knoweth, Esa. 64. 4. and he which doth enioy them.

*Hitherto of the felicitie common to all. What is that  
which is speciall?*

Eccles. 8. 1.

It is described in the third verse, where hee saith, that those that haue taught many, and iustified many; or as the Apostle speaketh, saued many, 1. Tim. 4. that is, haue beene the Lords good instruments to saue many, shall shine as the firmament, and as the principall starres, and bee preferred before those whom they haue taught: for if the skill of interpreting a matter, do lighten and cause the face to shine in this life; it will much more cause it to shine in the life to come.

*Shall all teachers haue one glory?*

No: for as heere it is said that the Ministers shall excell others: so 1. Cor. 4. it is declared that one Teacher shall haue greater glorie then another: as hee that planteth and layeth the groundworke, more then he that watereth and buildeth vpon it.

*But amongst those that are no Ministers, shall not  
there be difference of glory?*

Yes: as the Martyrs shall bee preferred before the rest, Apocal. 3. 12. for euery one shall not bee a pillar in the Church: and as euery one hath gone beyond others in right vse of the gifts bestowed vpon him; so he shall receiue his reward, more or lesse.

*But it seemeth this doctrine should argue some want  
in those that haue lesse.*

None

None at all : for all shall bee full, although one haue more then another : as a vessell containing a gallon, is as full for the bignesse, as that which containeth ten ; and the foot may for the proportion of a foot, be as beautifull as the hand, although it haue not so much beautie in it as the hand, which would be no grace in the body.

*Howbeit this doctrine seemeth necessarie to draw merit with it.*

Not so : for albeit they receiue according to their workes, yet they receiue it not for their workes. And as God bestowing greater graces vpon one heere in this life, more then vpon another, is not therefore esteemed to haue bestowed them in regard of merit : so in bestowing greater felicity in the life to come, vpon one more then another, is not to bee esteemed to doe it for merit.

*Hitherto of the happinesse of the elect. What is the unhappinesse of the reprobate ?*

It may be easilie gathered by the contrarie, of that which hath beene spoken of the happinesse of the elect.

*FINIS.*



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on late Henry Doffie and Jack and  
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Jonathan Doffie

The first of the year 1905



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